Vol. XXI OCTOBER, 1908 No. 10

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

Luther Preaching in the Wartburg.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

Luther League of Pennsylvania

Fifteenth Annual Convention at Erie, August 10 and 11

BY ANNA M. RITTER.

THE fifteenth annual convention of the Luther League of Pennsylvania was held in the Luther Memorial Church, at Erie, Rev. G. Franklin Gehr, pastor, on August 10 and 11. About 300 delegates and visitors were present. The delegates were met at the train by the committee with automobiles and were entertained at the homes of members of the congregation.

GROUP OF DELEGATES AND JUNIORS IN FRONT OF MEMORIAL LUTHERAN CHURCH.

The devotional services were conducted by Rev. E. A. Trabert, of Pittsburgh.

The address of welcome was delivered by G. Franklin Gehr, pastor loci, welcoming the Leaguers—first, to the city, giving some of the historical facts; second, to the churches of the city of Erie, which will celebrate the one hundredth anniversary of Lutheranism within a week; third, to the homes and hearts of the people.

The president of the State League, Mr. William N. McNair, of Braddock, responded, thanking pastor, congregation and community for the welcome and courtesy shown every one.

The reports of officers and committees followed.

The president, in his report, said that he found increased interest among the members of the League and a growing membership.

The report of the Statistical Secretary, Rev. P. George Sieger, of Lancaster, was read and referred to the Committee on Resolutions.

The statistical report shows that there are

	Leagues.	Membership.
Senior	283	16,456
Junior	85	4,357
Total	368	20,813

OFFERINGS.

Local	$13,844.68
Benevolent	4,937.67
Total	$18,782.35

Although this is not a complete report, compared with last year's report, there is a gain of 64 Senior societies, 19 Junior societies, or a total gain of 83 societies. Compared with the membership of last year, we find a gain of 3,307 Senior members, 1,079 Juniors, or a total gain of 4,437.

The following is the complete list of statistics from the beginning of the State organization, with the statistics of the second convention (1895 missing):

Convention.	Year.	Societies reported.	Membership.
1st	1894	No statistical data.	
2d	1895	No data found.	
3d	1896	294	16,477
4th	1897	300	16,508
5th	1898	347	18,526
6th	1899	335	17,550
7th	1900	330	16,500
8th	1901	93	7,965
9th	1902	330	18,791
10th	1903	306	18,553
11th	1904	329	24,293
12th	1905	358	23,755
13th	1906	412	23,325
14th	1907	285	16,784
15th	1908	368	21,221

The Corresponding Secretary distributed 300 copies of the statistical report for the year 1906-1907 to the various districts in the State League. Her report was adopted.

Mr. Henry Deininger, of Philadelphia, chairman of the Extension Committee, presented his report.

Your Extension Committee beg leave to present the following report:

In accordance with the action at last convention this committee consisted of one member from each District League and such additional members as the president deemed necessary. Whenever possible the chairman of the Extension Committee of the District League was appointed a member of the committee. This plan cemented the extension work throughout the State into one effort along the same lines.

The committee began a campaign of education as to what the Luther League really is and not what it is thought by many. To this end extensive use was made of the Luther League Hand Book and other Luther League literature. In addition, the general secretary was secured to aid the movement by rallies and visits to pastors. He was enabled to carry the work into districts that had previously given no attention to efforts. Most encouraging reports come in as a result of his work. Enthusiasm was aroused, Leagues were organized and much seed sown for the future.

The members of the committee, by personal visitation, correspondence and other personal efforts, did much to increase and enthuse the work.

The committee presents the application of Cumberland Valley Central for membership.

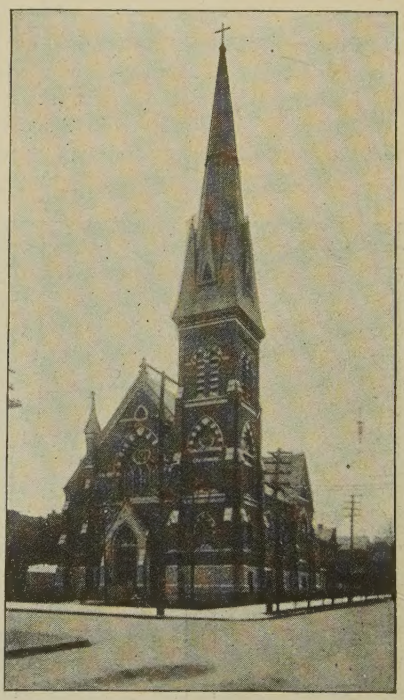
A partial report from the committee shows that Pittsburgh leads with eleven new leagues and Erie is second with five. York reports three new locals and that eight Christian Endeavor Societies have become Luther Leagues.

The general condition of the League is much improved, but efforts must be made to revive Williamsport Central and Center, Clinton and Union Central. Steps were taken by the committee to do this; this year it must be continued.

Your committee would again recommend the appointment of a committee consisting of the president and president of each District League to consider and where necessary redistrict the League. This recommendation is due to the fact that districts overlap and in other instances the Leagues are not conveniently located to each other. The committee would report an expenditure of $112.61 and balance on hand of $2.39.

The treasurer's report showed an income of $595.87; disbursements, $405.97; leaving a balance of $189.90.

This report was read and referred to the



LUTHER MEMORIAL CHURCH, ERIE,
Where sessions of convention were held.

Auditing Committee—Oscar W. A. Oetting, Catharine Hamilton and Paul C. Young.

Rev. Ernest Trabert, chairman of Committee on Special Edition of LUTHER LEAGUE REVIEW, reported that 1,407 copies had been distributed.

Very interesting reports were then given by presidents or representatives of eleven District Leagues. The reports were encouraging and showed that much progress was being made.

The following committees were then ap-

pointed: Press Committee—James McC. Frank, Rev. Robert W. Woods and Miss Straub; LUTHER LEAGUE REVIEW—C. W. Herman Hess, Harry Hodges and Rev. J. J. Neudoerffer.

Greetings were received from Mr. Fred. J. Bergstresser, president Philadelphia Central Luther League, who was unable to be present, he being in San Francisco.

It was moved and seconded that resolutions be sent to Mr. F. J. Bergstresser, of San Francisco, and Mr. A. Raymond Bard, who is now in Venice.

On motion of Rev. C. E. Haupt, D. D., greetings were sent to the National Luther League Convention at Chicago.

After singing the hymn, "Now Thank We All Our God," and prayer by Rev. J. F. Beates the first session closed.

Second Session

The Monday evening session opened with an organ prelude, offertory in B flat, followed by the anthem, "All Praise to God in Light Arrayed," Wagner; choir of Luther Memorial Church.

The devotional services were conducted by Rev. P. George Sieger, of Lancaster.

Miss Georgia French sang a contralto solo, after which the hymn, "Lord, We Come Before Thee Now," was sung.

The address, "Lutheranism and Public Morals." In the absence of J. W. King, Esq., Kittanning, Mr. William N. McNair, of Braddock, most acceptably filled his place.

"A mighty impulse sweeps over the nation: its people unite in singing the praises of the Glory of the Lord: the downtrodden are uplifted; the great social wrongs are righted: capital and labor cease to war against each other: the courts, with their bitterness, the jails, with their miseries, are relegated to the past: men are becoming brothers under the symbol of the Cross."

Of the fulfillment of this vision through the young men of America being brought to Christ I spoke in my first address at a Luther League Convention some years ago. My experience as a Luther League Worker since that time has strengthened my conviction that Lutheranism has and will have a great part to play in the accomplishment of this end; and it is concerning this influence of Lutheranism, more particularly on public morals, that I desire to speak this evening.

There is an old adage, "Every man to his last," which comes to my mind when I attempt to speak concerning matters outside of my personal experience or study. One can speak with authority and without fear of contradiction if he confines himself to those matters with which he is concerned in his daily occupation, for he has opportunities for observation which do not come to those whose lives are spent in another calling. So it is with some degree of confidence that I undertake to speak of public morals, as my profession is largely concerned with the rights, duties and liabilities imposed by them, when enacted into law. As to Lutheranism, while not having the technical knowledge possessed by many here this evening, I might suggest my experience derived from my present position in the Luther League as giving me a practical understanding as far as the situation in our own State is concerned. With these facts in mind I would ask your attention, even though you might not agree fully with all that I say, and those things concerning which you are in doubt I would ask that this be remembered in influencing your final determination.

What is Lutheranism? It would seem a waste of time to answer that question before this assembly, for we all know what it is; and yet there may be degrees to that knowledge. I know of one young man, a graduate of a Lutheran college, who had but little knowlelge of what it was until he joined the Luther League. Lutheranism stands out foremost in the character of her people. It has been my pleasure during the past three years to meet them all over the State—from the smoky hills of Pittsburgh to the clear air of Philadelphia, from the black coal fields about Wilkes-Barre to the golden corn fields about Lancaster, and from the mountain fastnesses of Somerset to the placid waters of your own Lake Erie. We find them now an upright sturdy people, just as they were in the early days of the State when Washington called them his "German friends." No enormous fortunes are found among them, but rather the steady earning of a competence to provide honorably for their families by some trade or useful business. No brilliant social leaders, but rather in a quiet way sending forth the shining rays of a pure and beautiful family life.

WILLIAM N. McNAIR,
Retiring president of the Luther League of Pennsylvania.

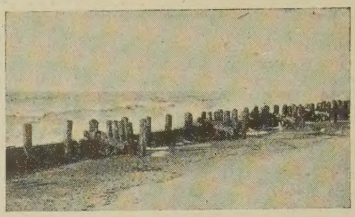
Then Lutheranism stands out in her works. No magnificent cathedrals, 'tis true, but dotted all over this State are modest, but substantial buildings in which the Gospel is preached to all—even the humblest of her followers. Establishing new congregations in all parts of the State and among all nationalities in which her members may be found. Sending forth men to the large cities to establish the work of Inner Missions and missionaries to all parts of the world to aid in building up the work in foreign fields. All this, together with the maintaining of orphanages and homes for the aged and distressed, is carried on in a quiet way by the contributions of all her members

and not from the servile begging from financiers who appease their conscience by turning over a part of their pilferings to the Church. Lutheranism alone of all the large denominations of this State can positively deny the oft-repeated charge of the modern socialist, that the Church to-day caters to the rich, condoning their oppression of the poor provided they share their spoil; for with the rich our congregations in the large majority of instances have naught to do; not only would they feel out of place, but they could not continue living as they do and hear the Gospel preached as it is preached by our Lutheran pastors.

What reason is there for this situation? I know of only one, and that is fundamental; Lutheranism is the true conception of the Christian religion and we are doubly assured of this because it is shown forth in the effect it has upon the lives of its members. Unlike other denominations, it is formed upon the fundamental doctrines of Christianity. Not on Immersion, as some, nor Apostolic succession, nor Predestination, nor the Independence of each individual congregation, but, waiving these all aside, Lutheranism has based her claim to the true Church from her inception because of her adhesion to the fundamentals, namely, the inspiration of God's word; the doctrine of sin, that man is a fallen creature from a higher plane; the incarnation of Jesus Christ and from that the atonement or cleansing from sin, the Trinity, justification by faith, the doctrine of hell, a positive punishment for sin, and of heaven, a reward for the

BLOCK-HOUSE.

just; all these are absolutely necessary and a knowledge of their meaning must be had for true Christian living and that knowledge Lutheranism has been giving faithfully to her children all these years, with the results which I have just mentioned. Lutheranism is education, not emotional, nor formal; but, systematically teaching her children the fundamentals of religion, she has no fear of them leading other but true lives. Is it but a coincidence that there are fewer Lutherans in our penal institutions than any other denomination, even with her large membership? Is it but chance that none of those designated by President Roosevelt as undesirable citizens are Lutherans? No, it is but the working out of natural laws. Persons of this sort are lacking in moral development; their natures are warped and not well rounded; they cannot withstand the sin of covetousness. No; a man whose moral sense is developed by proper instruction in his youth cannot break the moral law, public or private, when he has attained his majority. But, on the contrary, a man whose development along these lines has been neglected has neither the inclination nor the ability to hold back from the breach of this code, which is made possible by the liberty as we have it in this country. I tell you with all the sincerity of a deep conviction that the cure for all our ills as a people today is not so much a change of laws or political ideas, nor the control of all things by the Government, but it is the development of the public morals among the people and a development in the manner that Lutheranism is doing today. Luther's



BREAKWATER ON LAKE ERIE.

idea is just as true today that "The Gospel does not introduce laws concerning the civil state, but is the remission of sin and the begining of a new life in the hearts of believers."

Having considered the first part of our subject, let us pass to the discussion of public morals.

The State has prescribed certain laws commanding what is right and forbidding what is wrong; these laws each individual must obey. But there is also a code of morals not laid down by law, but prescribed by public opinion or by the conscience of the individual. In a like manner there are laws which the bodies politic and which men in their relation to the public must adhere to, but further than this there is a code of morals which has arisen of late years--developed from the revelations of the actions of men of wealth and the condition of the social order—a code not prescribed by law, and this code must eventually be obeyed by all if the best interests of the people are to be subserved.

Thus public morals may be distinguished from private morals, private morals having to do with the individual himself; that is, it is every man's duty to keep clean, to refrain from vile or profane language, to provide for his family, to be pleasant in his home, to be honest in his dealings with his associates in business. The law does not prescribe these duties. They are presented by the individual conscience. He may say in breaking them, "I injure no one." "True," says his conscience, "but you injure yourself." And likewise in public morals, a man may say in breaking them, "I injure no one." "True, but you injure the public."

Public morals may be distinguished from public laws. When the people are all agreed upon the soundness of the truth of what was but a part of the moral code, they enact it into a law. Thus it was clearly a breach of public morals for a municipality to dump its sewage into a river from which another secured its drinking water, but it was a long time before all agreed to the truth of this and then only was it enacted into a law.

The part of the moral code which is slowly being revealed to the great public conscience today is the feeling that it is wrong to procure by corrupt means any special privilege for the acquiring of wealth. It used to be the idea that any way of acquiring wealth was proper if one only kept out of jail. Men secured valuable franchises by corrupting councilmen and they were looked upon as shrewd financiers. When, after they had sold the public for millions and liberally watered the stock issued upon it, anyone should reproach them they would say, "I have wronged no one," and remain unanswered. Now the answer is, "True, but you have wronged the public. The public must forever pay interest on the millions

PUBLIC LIBRARY OF ERIE.

you have made and you are adding increased burdens on the back of the people."

If a man by contributions to a political party secured tariff concession by which he could make a monopoly of his industry and take his millions out, he could hold his head up as he walked up the aisle, saying, "I have wronged no one." But the answer is now, "You have wronged the public." "You have broken the code of public morals, prices of commodities are so high that the people almost starve and you are making them high."

If a man speculated in real estate, buying land for a few thousand and selling for several millions, he could say with a clear conscience, "I have wronged no one." But now the answer comes back, "But you have wronged the public, they must pay interest on your millions in the shape of high rents and the works are shut down and it is becoming harder for them to live."

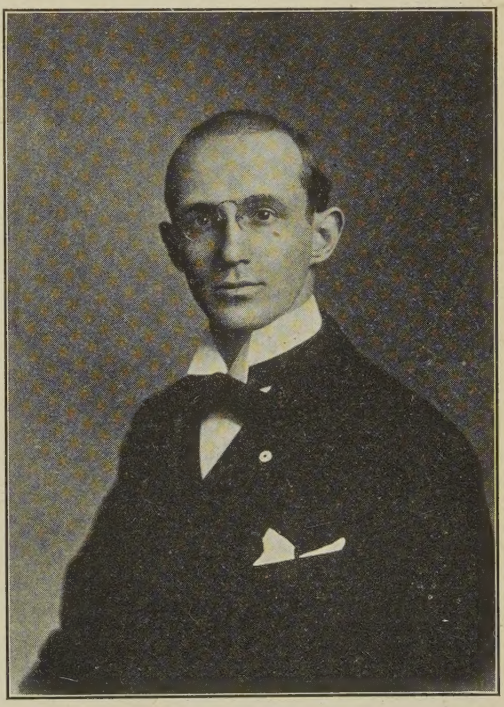
In calling attention to the infringement of public morals, Lutheranism has a great opportunity as the Church of the common people and it is our duty to uphold our Church, to know her doctrines, and as young people to be enthusiastic in her work and operations.

This is the aim of the Luther League, and this aim, I believe, we are fulfilling. We are, by our Topics, continuing to interest the young in these fundamental truths and furnishing them with an inspiration for better living. We are bringing about in their lives new devotion to these principles, so that they are endeavoring to live them in their daily lives, hoping to attain more nearly each day the divine example set for us all.

To better fit yourself for usefulness it may be necessary to be moderate—do not try to do all things. If you are active in the Central, let some one be the head of the Local League. If you are active in the State, let others manage the Central and Local Leagues. Do not try to be the whole thing. There are plenty to do the work and you must conserve your energy, for, after all, the Luther League is but a preparation and development for your better service in the Church and it will be naught but harm to you and to your Church if you try to do too much and break yourself down. If you are a true Luther Leaguer you will so conduct yourself as to not only faithfully serve the Church now but also in after years.

Then the great duty of Lutherans today is to mould public opinion; we live too much in ourselves. If our doctrines are right, if they are the solution of all matters, we should let the world know them. To be more correct, we should, on the one hand, hold up great malefactors to condemnation, and, on the other hand, we should help the people to keep sane and steady. We should think on conditions as they exist and if we conclude they are contrary to the Spirit of the Gospel, we should stand out boldly against them. It is inconsistent for Lutherans to cringe to wealth and they should not do it. They should so lead public opinion that the men whose lives and actions are causing poverty and heaping distress on the poor could not long continue so to do. And then, on the other hand, Lutherans should stand against the demagogue who would lead the people away from right principles. The times we are facing at present are not unlike the times when our nation was beginning her career as a new government. The early settlers were Scotch, Irish and English, but they were soon outnumbered by the German immigrants who occupied most of the farm lands and even resided in large numbers in Philadelphia and surrounding towns. It was a time of great distress. The war had depleted our meagre resources and because of a faulty monetary system the great mass of people were in poverty. To add to the unrest, a large number of French refugees came to Philadelphia and, with the atheistic and communistic idea, induced men in their need to say, "There is no God," and planned with them to overthrow the new government, because, as they declared, it favored the rich. The people seemed to have lost their heads; the tri-color and the French cockade replaced the quiet Quaker garb and church and religious affairs were deserted. There remained, however, one class of people who supported the government and adhered strictly to their religious belief, even though they were derided as "The Low Dutch" and their church burned to the ground. They were the bulwark of the nation. But poverty became so unbearable that they, too, began to revolt and left unheeded the appeals of the succeeding President, Adams, and defied the soldiers sent against them till a letter written by one of their ministers showing them their duty restored order among them and, as I believe, saved the nation in the greatest crisis in its early history.

For the upholding of public morals we must be resolved to make any sacrifice, no matter how distressing it may be. Last month, the day after we arrived at camp, we were aroused early in the morning, and, with but a little breakfast, marched on the dusty roads in the glaring sun for some miles and then went through difficult manœuvres against the Third Brigade. Our batallion was the advance guard, and by the time the enemy was located our men were completely exhausted, and as we were taking our place in reserve I thought as I dragged my leaden feet up the rocky slope, "This is my last camp, there is no fun in this; I am about all in." And then how ashamed I felt as I thought how the Pennsylvania



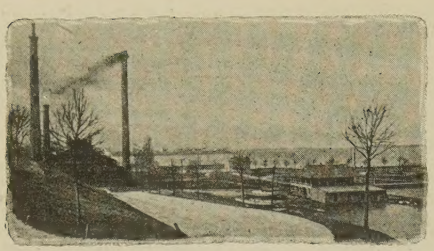
A. T. MICHLER,
President of the Luther League of Pennsylvania.

Reserves had marched thirty miles, not in light marching order, not to take a place in reserve, but to charge down the hills of Gettysburg and actually throwing their lives away for their country. And so ought we today be ashamed of ourselves in our reluctance to make sacrifice for the Church when we consider how, in the days of the Reformation and the early church fathers, men endured all and then gave up their lives.

Lutheranism has an influence upon public morals, and may we, as Luther Leaguers, do our part in extending that influence, even to the final salvation of the nation.

This was followed by an anthem, "Magnificat in G," J. H. Maunder, by the choir.

The evening session closed with the Versicle, Prayer and Benediction.



WATER WORKS, PARK AND YACHT CLUBS.

Reception

After the evening session a most pleasing reception was given to the delegates, visitors, members of the congregation and all friends of the Church, in the Sunday School room. Musical selections were a feature of the evening and refreshments were served.

Third Session

On Tuesday morning the opening services were conducted by Rev. George Kucher, of Norristown.

President McNair, who has served so efficiently a number of years, asked, in his report, to be excused from further service because of the increasing demands of his business, so Mr. John O. Miller, of Somerset Central, nominated Mr. A. T. Michler, of Easton, now a student at the Mt. Airy Theological Seminary, as president. Mr. Michler's nomination was unanimous.

The following Resolution Committee was appointed: Rev. C. P. McLaughlin, Somerset District, chairman; Miss Mamie Beck, Allentown District; Henry H. Herman, Berks District; Rev. George Kercher, Bucks-Montgomery-Chester District; Rev. P. George Sieger, Lancaster District; Rev. J. F. Beates, Northeastern District; Mr. Carl Baitsch, Northwestern District; Rev. F. W. Gift, Philadelphia District; Rev. Ernest Trabert, Pittsburgh District; Rev. Penn Barr, Upper Lehigh District.

A paper, entitled "The Junior League of Today—the Senior League of Tomorrow," was prepared by Mrs. S. N. Carpenter, of Pittsburgh, and read by Miss Dunn, of St. Stephen's Church, Pittsburgh.

My subject is one that is close, not only to the hearts of all true men and women, but to the great, infinite loving heart of our Saviour as well. For it was while on His Judean ministry somewhere within or in sight of the holy city of Jerusalem that He, knowing that the Father had hidden the secrets of heaven "from the wise and prudent and revealed them unto babes," also trampled upon all the traditions of the wisdom of Scribe and Pharisee in the very citadel of their learning when he uttered that sublime sentence: "Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of heaven."

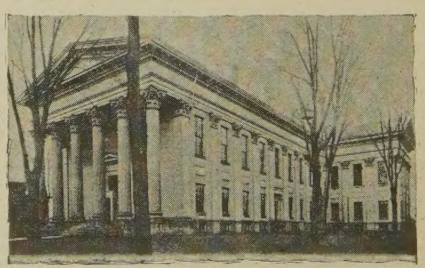
If we only knew, might we not find in the failure to comprehend and apply the deep eternal truth of this sentence the secret of every religious failure under the sun, and, in its proper understanding and exercise, a rule for universal success, the very foundation stone of the kingdom of God upon earth, in the heart, in the home, in the church and in the State?

We are persuaded that the all-seeing eye of our Saviour penetrated through the veil of human flesh and the mist of years and actually saw the man in the boy, and the full-grown woman in the girl, for the accidents of age and growth are truly as nothing in the sight of Him, with whom "a thousand years are but as a day." At no time in the history of the development of our beloved Church was there a more precious opportunity to emphasize the immeasurable importance of the correct teaching concerning childhood and the kingdom of God than now, when the multitude of unbiblical devices for the upbuilding of the kingdom are advocated and practiced by well-meaning people to the subverting of sound doctrine and the confusion of the saints; therefore, as a theme for the times our subject, "The Junior of To-day; the Senior of To-morrow," is of the utmost importance.

The possibilities of childhood are well illustrated in the acorn. Men of science tell us that in every acorn there is a faint, germ-like model of the mighty oak it is to be. Drop that seed into the bosom of the earth and very soon it will begin to show evidence of the powers pent up within it. I would have you notice that in the oak, as well as in the child, the chief power is that of life and ability to reach out after the elements of growth around it and make them its own. First a tiny root shoots downward into the elements which the mineral and vegetable matter of mother earth contain. Then upward rises a tiny shoot, so small that if a bird of the air but light on it, it would be crushed. But give it proper conditions, air, sunshine, rain and dew; add to this a few short years of time and lo! where once struggled the tiny shoot stands the mighty oak.

So the child, whose chief component seems to be noise, and yet a body made to be "the temple of the Holy Ghost." Sink it into the elements of earthly life, give it proper Christian nurture, the dew of heaven's grace, the atmosphere of prayer, the sunshine of love, human and divine; guard it with jealous care against the evil one, and its nature will likewise take deep root and grow and grow into the stature and fulness of manhood ere we are aware. Like the tiny slip of the acorn, so the delicate child nature may have life and sweetness crushed out of it and smothered by adverse conditions, which in future years would be nothing to the seasoned age of manhood and womanhood. Think then what a charge those have to whom these little lives have been committed. Guard well, therefore, with all care and prayer and earnestness the tender years of childhood during which the soul, susceptible to every impression, may be most easily made or marred, for life or death, for time or eternity.

These same little ones who now annoy the teacher to the point of despair—now look with eager, upturned face for the truth as it falls from teacher's lips, now gay, now sad, weeping as though an empire had perished over the smallest slight or loss and rejoicing



COUNTY COURT HOUSE, ERIE, PA.

as over a fortune for the sake of the simplest toy—are the coming men and women. They will be—nay, they are—the Senior Leaguers of 1918, the officers and committeemen, the praying and working forces of a decade hence. They are our confirmation classes of a few years hence, those who, like ourselves, approach the altar of God and solemnly assume the covenant of the Lord, "renouncing the devil and all his works and ways and yielding themselves to the Triune God in faith and obedience to the end." They, the Juniors, are the pillars of the Church of the next decade, the elders and deacons, the teachers of our Sunday schools; yea, even the pastors and preachers. Twenty years from to-day they will send most of the money which goes to save the heathen and convert the isles of the sea. The fate of the Church, her growth and progress, life or death; yes, the destiny of the world is, in measure, in their hands. Not only are these children the future Seniors and church members, but they are the future citizens of heaven, members of the church triumphant, who shall bear testimony as to the manner of their training in the songs of glory which they sing, for has not our dear Redeemer said: "Of such is the kingdom of heaven"?

I have reminded you of the possibilities which lie in the potential manhood and womanhood of our Juniors. I have pointed out the great and eternal importance of throwing proper influences around the growing life of the little ones. It would not be amiss to throw out here a few suggestions as to the method to be employed in training and developing the Junior life. For, after all, what I have said before are known truisms which we need to emphasize from time to time in order that we may be brought face to face with duty. There are some false methods employed in polishing these jewels that are to shine in the diadem of the King of Kings to which I will briefly refer.

The first and greatest evil is that of neglect of home training. With the multiplication of Sunday schools and literature and other means of influencing the young has arisen a tendency on the part of some parents to throw the greater part of the responsibility for the moral and spiritual upbuilding of the souls committed to them on the Sunday school, the League and other agencies. No work or agency outside of the home can ever atone for neglect of training at home. Nothing under the sun can take its place; nothing can supply what the home should give. An opportunity wasted at home is the best opportunity lost. A father who had by indulgence permitted two daughters and two sons to stray into forbidden paths of sin pleads with his pastor, with tears, to make a special effort through the Church to save his loved ones. Alas! he had forgotten that God's first altar was erected in the home and that the spring of the Church for him and his was by his own fireside, where his own neglect had lost for him and the Church the opportunity of ages.

Let the Junior League workers make it their business to teach our homes that the work of Sunday school and League is only supplementary to the work which must be done at home. Here is a large and comparatively undeveloped field for the activities of Junior workers.

A second false method and abuse is that of careless and indifferent treatment of the child in the Sunday school and Junior League on the part of those set for training and teaching. Not for a single moment should the leader or superintendent forget that the object for which God and man have placed him of her in the greatest position of trust and honor man can occupy is the salvation of souls. To go carelessly, irreverently and unprepared to lead or teach or train the coming Church of the living God, the immortal souls of our youth, is a crime against God and man, for which we can refer the guilty teacher or leader only to the mercy of a loving Lord. Volumes on the training and teaching of teachers and leaders have been written by consecrated men, upon which they have spent the better part of their lives and into which they have woven the experiences of a lifetime; and yet for many of our teachers and leaders it would be just as well if all these works were published in the moon. The best of preparation, study, meditation, prayer, is not misspent on a single one of these not-to-be-despised little ones.

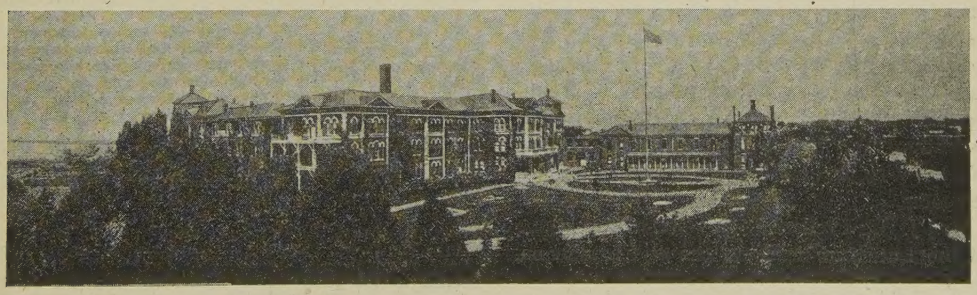
The true method for the Juniors is that which I have negatively pointed out: that of careful home training in which the Junior leaders and workers can co-operate more and more with all their heart and soul. The child should be treated not as an alien, but as a regenerate member of the kingdom of God from the moment of baptism. Not only should it be taught to sing "Jesus loves me," but "I love Jesus" as well. We are to carefully nurture the children of the Church in the family, in the Sunday school, in the Junior work, as children of God, accepted members of His family from their earliest years. Then when the understanding is broadened and the day of responsibility begins to dawn, when the pastor is beginning to organize his confirmation class, we do not ask them the question, "Will you come into the Church?" but "Must you go out of the Church?" That child which, after years of home influence and consecrated training in Church and school, to which has been added a year or more of the unfolding of God's wonderful plan of grace in Jesus Christ on the part of the pastor, can deliberately go out of the Church must be "a brand for the burning," indeed. To all this must be added a careful watch over the instincts of the Juniors at that most critical of times when the social tendencies are beginning to assert themselves.

Happy the Junior who finds, at this critical period of his life, his path so hedged about and guarded by a vigilant Senior society that when he seeks the satisfaction of his social instincts he may have thrown about him the strong arms of Christian influences, and that in the midst of boys and girls of pure life in our Senior societies he may enjoy himself socially under the very shadow of the Cross.

I have now briefly outlined and impressed the fact that the Junior of today is the Senior of tomorrow. I have also discussed briefly how best to make the Junior of to-day the best Senior of to-morrow. Let us look at the known results.

Some one has well and wittily said that the time to begin a man's training is with his grandmother; but since the grandmothers of our boys and girls are beyond our influence, we do "ye next thinge" and begin with the days of the cradle. The result is apparent in the making of better men and women.

Herein, we believe; we have found the secret of all true reform. From time to time our social order is deeply agitated by waves of reform which sweep



PENNSYLVANIA SOLDIERS' AND SAILORS' HOME, ERIE, PA.

over it. But like the waves of the sea they come and they go and the old order of sin with its corruption and greed returns again and again. The only true and lasting method of reform is to work for the regeneration of the individual. Many a Junior worker in the quiet of his or her group of ten or twenty children is doing more for true reform than the lecturer who goes up and down through the land crying his theories and raising little more than a passing excitement. Most so-called reformers are clipping and pruning the branches of the tree of evil; our Junior work is laying the axe at the root of the tree by beginning with its little men and women. Such a process of reform, though slow, gradually works out the problem of a better state. It is only the strength of character and skill and courage of manhood born of careful training and prayer and consecration from earliest youth which makes men fit to hold the reigns of government. Statesmen are both born and made. Our best statesmen, those who do the country any lasting good, are those born in Christian homes and made in the training school of the home and Junior work. Surely we are not amiss in saying that the trained Junior makes a better Church. The days when men accept the pure doctrines of our holy religion without question are numbered among the things of the past. What we need today in the church is an army of men and women like Timothy, having a knowledge of Scripture from their youth, who will, from pulpit and pew, be able not only to stem, but to turn back the rising tide of doubt, false teaching and loose practice which has come to plague the Church of these latter days. The Church of Luther, while not reckoned by the world as a progressive Church, yet is progressive in the truest sense. Who shall doubt but that in the years to come, when others have been almost carried off the rock of ages by the tides of false progress and new thought, of "science falsely so called," the world will rise up and thank God for our Juniors "rooted and built up in Him and established in faith," the conservative influence which, as the salt of the earth, sustained the flavor of the Word of God.

Oh, Junior leaders, teachers and superintendents of the Church of Luther, see well to your goings! Ye are training the salt of the earth of years to come, for the Junior of today is the Senior of tomorrow.

"A Model Demonstration of the Junior League at Work," by Mr. Frank Richter, of Beaver Falls, was then presented.

A band of about fifty Juniors, singing a verse of the Junior League Rally Hymn, marched into the church.

The order of service outlined by the Junior Luther League was used. The thirty-fifth topic, "Our Work in India," was the lesson for the day. The topic was read by the different pupils and a letter was read from Dr. Woerner, of India. Mr. Richter gave a characteristic story of Dr. Cary, a pioneer missionary. One of the pupils read a poem. At this point the lesson was reviewed. The exercises were closed by singing "Saviour, Again to Thy Dear Name We Raise," and repeating the Lord's Prayer. After this demonstration four minute discussions on "Junior Work" was participated in by a number of delegates.

Mr. J. L. Frederick, of Greenville, spoke on the Lutheran headquarters at Chautauqua, N. Y.

The following were appointed delegates to the National Luther League Convention, at Chicago, August 11, 12 and 13, 1908: Mr. William N. McNair, Rev. G. F. Gehr, Miss Anna Kempf, Rev. C. E. Haupt, Prof. O. F. H. Bert, C. W. Herman Hess, Mr. Garson M. Huyett, Miss Zoe Hirt, Miss Elta Frederick, Rev. Penn Barr.

Rev. Gehr announced that the vice president of Luther Memorial Church would photograph all the members of the convention.

The exercises were closed by singing Junior League Rally Hymn and prayer.

Fourth Session

The Tuesday afternoon session was opened by R. R. Durst. The hymn, "All Hail the Power of Jesus" was sung, followed by prayer.

Rev. C. P. McLaughlin, chairman of the Resolution Committee, reported the following:

Your Committee of Resolutions beg to offer the following for your consideration:

(1) Be it resolved that the statistics of the various years, as reported by the statistician, be inserted in the minutes of this convention and accepted as the official record of the Luther League of Pennsylvania and printed with the official report in the LUTHER LEAGUE REVIEW.

(2) Be it resolved that the corresponding secretary be instructed to mail a copy of the statistician's printed report to each of the congregations represented in the State organization, and that an appropriation of $5.00 be made for incidental expenses incident in this work.

(3) That a committee consisting of the president of the State League and the presidents of the Centrals be constituted to consider the advisability of redistricting the State, and where necessary be authorized and instructed to proceed.

(4) That the sum of $200 be appropriated for the traveling expenses of our State president during the ensuing year.

(5) That the Executive Committee be authorized to devise ways and means for the support of a general State secretary, who will give all his time and energy to the work of the Luther League in the State of Pennsylvania; report to be made at our next annual convention.

(6) Whereas we note with deep regret the evident falling off in the contributions of our Local Leagues to the benevolent operations of our Church, be it resolved that our pastors, presidents of locals and Luther Leagues in their local Leagues and societies emphasize the importance of Mission Topics and Mission Study Classes, and endeavor to increase the offering for this great and deeply important cause.

(7) We heartily endorse the invitation of the Pittsburgh Central to the National Luther League to hold its fifteenth convention in Pittsburgh and instruct our delegates to work and vote for Pittsburgh, first, last and all the time.

(8) Recognizing the fact that the Junior movement is of supreme importance, we recommend, in order to advance our Junior work, that the Executive Committee be instructed to organize a corps of experienced Junior Luther League workers and that they be sent to the different Centrals, expense to be borne by the Centrals and State Leagues.

(9) We recommend that a special committee of Junior League workers be appointed to prepare the manuscript for a Junior Luther League workers' hand book, and that this committee consist of the Rev. E. A. Trabert, Rev. P. George Siger, Mr. Charles W. Fuhr, Mr. Frank Richter and Miss Anna M. Landis.

(10) Resolved, That the fifteenth annual convention of the Pennsylvania State Luther League does hereby extend to the local Press Committee and the local press their hearty thanks for the excellent reports of the convention which have been published.

(11) Whereas, we, the members of the fifteenth annual convention of Pennsylvania State Luther League, have been received with such wide-open arms, and have been the recipients of such kind and generous hospitality on the part of Pastor Gehr and his good people and the genial people of Erie;

Therefore, be it resolved, That we express our appreciation and extend our sincerest gratitude

(1) To Pastor Gehr, for the excellent and systematic manner with which he has provided for our every need and comfort;

(2) To the general and special local committees who have so ably assisted him;

(3) To the hosts and hostesses of the Memorial Church, and among the people of Erie, who have so graciously opened their homes and fed us on the "fat of the land";

(4) To the choir of Memorial Church and the combined choruses of the several churches, and to the soloists who have rendered such excellent and churchly music;

(5) To the pastor and people of St. John's Church for the use of their edifice for the closing rally on Tuesday evening;

(6) And to all others, great or small, who in any way have contributed to the delight and joy that has marked our stay in their midst.

And that the Grace of our Lord Jesus Christ may ever abide with them, bringing many joys and blessings is our earnest wish and prayer.

(12) Whereas, our attention has been called to the importance of a proper recognition of our Lutheran interest at both the Pennsylvania and New York Chautauquas, and whereas a large portion of our State, especially the western and northwestern sections, are in easy reach of the New York Chautauqua,

Resolved, That a committee be appointed to cooperate with a similar committee from the New York State League to make permanent provision, if possible, for a proper recognition of our interests at the New York Chautauqua.

Also that Mr. E. W. Criebel, of Warren, and Rev. M. L. Zweizig, of Leechburg, be constituted a committee to carry the above resolution into effect.

Each resolution was acted upon separately and then the entire resolutions were passed as a whole.

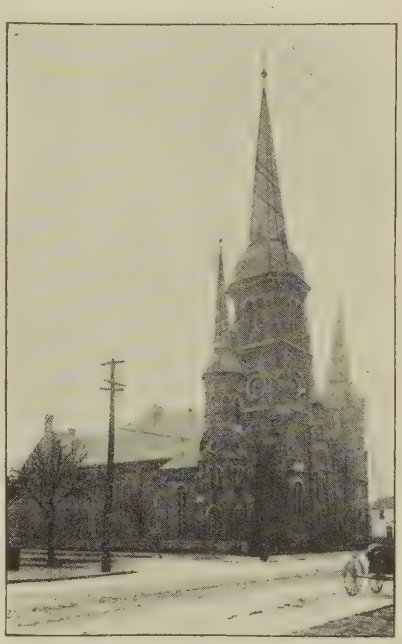
Nominations for officers were now in order, and Revs. C. E. Haupt, D. D., R. E. McDaniel and Petske were appointed tellers, who reported the following elected officers for the following year: President, A. T. Michler, Easton; recording secretary, Anna M. Ritter, Allentown; corresponding secretary, Miss Zoe Hirt, Erie; treasurer, J. L. Frederick, Greenville; statistician, H. W. Weidner, Pottstown.

One of the features of this session was an address on the "Christian's Inner Light," by Rev. Albert T. W. Steinhaeuser, of Allentown, Pa. In his address he strongly emphasized that "Christ is the light of the world," and that this light is carried into the soul by the Holy Spirit by means of grace. This was followed by the duet, "What Have I to Do With Thee," "Elijah," Mendelssohn, by Miss Annette Hulburd and William E. Hirt.

Prof. O. F. H. Bert, A. M., dean of Thiel College, Greenville, spoke on "The Christian's Light in the Church." In this address he held two mottoes before his auditors as essential: "Get Wisdom," and "Let Your Light Shine." He also brought out the thought that the young people of the Church must be educated as the power to throw out this light.

Cumberland Valley Luther League was heartily received into membership of the State League.

This session closed by singing "Abide With Me," and by devotional service conducted by Rev. Fegley, D. D., Mechanicsburg; Rev. C. Hoffman, Philadelphia, and Rev. F. P. Oberly, of Greenville.



ST. JOHN'S CHURCH,
Where rally was held.

Fifth Session

The convention was brought to a close with a grand rally in St. John's Church, Rev. Gustave A. Benze, pastor. The large edifice was taxed to its utmost capacity to accommodate the delegates, visitors and friends to hear the closing of the most successful convention of the Luther League of Pennsylvania.

Mr. Harry O. Hirt, A. A. G. O., of Erie, now organist of Bloomingdale Reformed Church, New York City, delighted the audience with an organ recital, followed by special music by the Lutheran choirs of Erie.

The devotional exercises were conducted by Rev. C. P. McLaughlin, of Meyersdale. "A Mighty Fortress Is Our God" was sung, fol-

lowed by an address by Rev. A. J. D. Haupt, D. D., superintendent of Inner Missions, Pittsburgh.

The Saviour wept over Jerusalem 2,000 years ago, and must needs grieve in this day over many phases of the life of cities like London, Paris, New York, Pittsburgh and Chicago. He called attention to the fact that sin was the undoing of the great cities of antiquity and carries on its work of destruction in our own time.

A century ago there were in the United States six cities having a population of 8,000 or over, whereas there are now 545 exceeding 8,000 in population. "Like city, like country"; and with the great increase of city population has come a corresponding increase in city influence the whole land over. If we would attack the evils of the country we must attack them first in the towns and cities from which the influence of evil flows in such mighty streams. The continual movement of population (mostly young men and young women) from the country to the city calls for strong effort in the way of prevention, and the Church's duty is to provide whatever is necessary for the safety of those who come under temptation, as well as to help those who have fallen.

The anthem, "Hallelujah Chorus," "Messiah," by the Lutheran Chorus, followed by an address, "The Cry of Our Country," by Rev. E. B. Burgess, Connellsville.

That the American people are a great and mighty nation is a proposition universally recognized; that this same nation is now face to face with her most serious problems is another proposition well worthy of the earnest consideration of every patriot. We are not strangers to national peril, nor cowards in the face of danger. History has shown how grandly the American people can rise to meet an emergency. But our greatest battles are before us. The gathering of a million new immigrants upon our shores every year, 75 per cent. of whom are from alien races and their concentration in our industrial centers imposes upon us the most serious of social and religious problems.

Out of these congested centers already comes the cry of our native Americans pleading for the maintenance of the spirit of our public schools; the cry of the children calling for release from the sweat shop; the cry of the overburdened poor and the demoralized rich; the cry of the sinful multitude and, most plaintive of all, the cry of the soul-hungry saint whose Church has yielded to the pressure of modernism and almost abandoned the vital principles of the Christian faith. What can be done to answer the cry? For good and weighty reasons we believe that the Evangelical Lutheran Church is in a position to answer as no other institution possibly can. In the first place:

I. The Lutheran is in a position to answer this cry by virtue of a world-wide domicile.

Not Germany, not Scandinavia, not America, but the world is his home. There is scarcely a European immigrant who sets foot upon our shores who is not open to Lutheran influence, because of a previous contact in the mother country. In Poland, Russia and Austria-Hungary the Lutheran Church numbers 4,384 churches, with 6,500,000 baptized members. This gives her a foundation on which to do work among these people in their new home. It is a tremendous advantage. While other denominations must spend thousands of dollars in preparation, the Lutheran has already been prepared and has gathered tens of thousands of these people into prosperous congregations. It is not hard to see the Lutheran advantage nor why the burden of national obligation rests so heavily upon us.

A witty writer on economics has endeavored to show the waste to society through overemployment, nonemployment and misemployment. The misemployed man is guilty of spoiling his own life and also a good place in life for some one else. Much of the Protestant work for the foreigner is a clear case of misemployment. But the Lutheran Church is no misfit at this work. From the very stones of her foundation to the gilded crosses of her spires, she has been built up by preaching the Gospel to the American immigrant in his mother tongue.

The changing tides of immigration have made her work more difficult since the greater portion of our new citizens no longer come from Germany and Scandinavia, but a canvass of these immigrants by religions shows that of every 893 people who come to our shores at the present time, 129 are Jews, 480 are Roman and Greek Catholics, 201 are Lutheran and 80 are non-Lutheran Protestants. The Church is still able to hear the cry of the immigrant and her heart is not closed to his entreaties. In the second place:

II. The Lutheran is well fitted to answer this cry of his country because of conservative adherence to pure doctrine.

On May 13th, at the White House, was held one of the most remarkable meetings of American history, remarkable in its personnel and for the magnitude of its task—the conservation of our natural resources. What this conference proposed to do for our natural wealth that the Lutheran by his conservative teaching purposes to do for Protestantism.

The rush of radicalism in religion during the past twenty years has been even more destructive than the craze for wealth. The Church of the Puritan has been almost swept from her historic moorings. The spirit of criticism pervades all New England. It is in the very air they breathe—a subtle, almost indefinable infidelity that is corrupting the very fountains of spiritual life and power. But listen to the unbroken testimony of the Lutheran; not a drop of the poison in his cup of life, however invitingly served on the silver tray of modern culture. Of the more than 8,000 pastors who fill the Lutheran pulpits of America not one has ever been charged with the crime of modernism. The well-meaning people who have laughed at the plodding Lutheran as a stupid and unprogressive "Dutchman" may some day hail him as the preserver of their faith. In the third place:

III. The Lutheran is in a position to answer this cry of his country by virtue of his moral training.

In the Protestant Church are many diverse elements. The sermon, usually adapted to the hearers, admits of almost every variety. In some cases it may be a mere appendage to the service, in others a discourse on philosophy or ethics, in others a declamation against the traditional theology, in others a mere lecture for the entertainment of the fun-loving public. In the Lutheran Church conservative principles have preserved the sermon as a plain and simple presentation of the gospel, but that is the only kind of preaching that gives moral stamina. Just in proportion as any Christian receives it is he able to solve the great moral and social questions of the times.

We take great pride in our American educational institutions. Millions have been spent in their equipment and we sometimes point to them as the bulwarks of our western civilization. But it is well to remember that advancing education can never take the place of declining morals. The highest development of any nation demands proportion. Though every school be crowded with students, if the churches are neglected, ruin will come as certainly as if there was not a school house in the land. Never in the history of our land was good moral training so essential to good citizenship. It requires a well-trained manhood to met the temptations of wealth so peculiarly alluring to Americans; it requires good training to meet the duties of citizenship in our large over-populous cities.

The need of the times everywhere is men, men who preserve a true bond of sympathy for their fellows, men who love the word of truth, men of the

(*Continued on page 41.*)

SUNSET ON THE BAY.

America's Debt to Luther

BY REV. J. B. REMENSNYDER, D.D.

GREAT men live for all mankind. The vicarious principle is shot through the whole web of nature. The world's civilization is built upon the heart's blood of a few. Do an heroic deed, and its luster will shine to the end of time. Win a great victory for right, and its fame will ring out to every generation. Voice a truth, and it will be heard to the end of the world.

Among the five or six of the greatest names in history of men who have been the makers of epochs, and have set the world forward on its course, conspicuously shines that of Luther. A German he was indeed, and a Lutheran; but in a large sense he belongs to no Church, no nation, no race. He is all the world's man; he is the creator of the modern era. All Churches, all lands, all civilizations today claim a share in the blessed results he achieved. Writes the historian, Froude: "The traces of that one mind are to be seen today in the mind of the modern world. Had there been no Luther the English, American and German people would be thinking differently, would be altogether different men and women from what they are at this moment." In the Centennial Exposition at Philadelphia, in 1876, one saw in the Art Gallery Kaulbach's great painting, representing the "Progress of Civilization." There were grouped the world's foremost thinkers, scientists, diplomats and leaders, those who had been at the head of great movements, and left their enduring mark on the race's welfare. But in the midst, and towering above them all, was the colossal figure of Luther. This represents his true place in history—the pre-eminence of his achievement in the forward movement of mankind. Thus it is that one great soul who dares for God and His truth, for man and his right, lifts the whole race up to a higher plane of thought, of life, of action, and becomes one of the beacon lights of history that mark the epochs of the ages in the progress of the human race—aye, the camping grounds of the armies of the living God in their onward march to conquer the world for Christ, its rightful king.

But while Luther thus belongs to all the world, and all countries owe tribute to him for their blessings, it is none the less true that America owes a special debt to the great Reformer. No one land is today the heir of all that Luther stands for, and is so thoroughly interpenetrated and interspersed with the genius of his movement as is this country of ours. First, Luther was the author of Protestantism. He was the founder of that branch of the Christian Church which, as distinct from the Roman, we term Protestant, and we all know what this represents. Emancipation from the scepter of an infallible Pope; an open Bible; no mediator but Christ; every man his own priest; worship in the language of the people; simplicity of religious rites and ceremonies; unfettered right of inquiry. And what country is so thoroughly Protestant as America? As the boys of Boston in our Revolutionary struggle were thoroughly permeated with the spirit of liberty, so is Protestantism here in all the air. Its mark is imprinted on our churches, our colleges, our institutions, on all our customs. The principles of Protestantism have in America had an opportunity for an unfettered development such as they have found on no other soil. And, accordingly, here they have borne and are bearing their fullest and finest fruit. The Protestant churches in America are Protestant to the core. Even the Romish churches here are far more tinged with Protestantism, and have had brushed off many more of the barnacles of effete superstitions, than in foreign lands. Protestantism is the prevailing type of our religion, of our thought, aye! of our very manners, and nothing more than this vital, robust Protestant spirit accounts for our wonderful advance to leadership among the great world powers. The genius of Protestantism is the spirit of progress. And as Spain represents the effete, moribund, paralyzing curb with which Romanism fetters national growth, so America is the most modern, most progressive, most happy of peoples, because the sails of her national bark are filled with the breezes set in motion by Luther, the founder of Protestantism.

Again, the peculiar distinction of America, and one of the rarest blessings she enjoys, is the separation of Church from State. Without this there cannot be religious liberty in the fullest sense of the word. A State Church means more or less of oppression. This is seen in a light form even in England, where dissenters are forced to pay for the support of a Church against which their conscience protests. And it is seen in a revolting form just now in Russia, where the iron hand of a State Church is not only destroying the religious liberty, but crushing out step by step the civil

liberties of downtrodden Lutheran Finland. Now while Luther could not in his day advance to the open separation of Church and State, yet the evolution of the principles he advocated necessarily involved it. Says Koestlin, in his epitome of Luther's theology, Vol. I, 308: "By Luther's entire conception of the nature of the Church and ecclesiastical authority, moreover, every extension of that authority, as divinely ordained, to the sphere of temporal, political or civil life was excluded." So conversely, he bluntly told the most powerful civil rulers that they should keep their hands of the preparation of confessions and statements of religious doctrines, for these matters belonged wholly to theologians. We can have no better illustration of the practical outcome of Luther's principles respecting Church and State than the contrast between the colonists at Plymouth Rock and the Swedes settled on the Delaware by the great Lutheran King, Gustavus Adolphus. The former, although flying to escape religious intolerance, were soon persecuting Quakers and differing religionists, with as bigoted a severity as that they had suffered. Contrariwise, in the first charter of King Adolphus' American colony, confirmed by all the authorities of the kingdom, and rehearsed in the instructions given by the throne, special provision was made for the protection of the convictions and worship of those not of the same confession with that for which the Government provided. In his scheme of colonization in this Western world, the invitation was to all classes of religionists to enjoy the blessings of a free State, entirely unfettered by Church domination. Though a Lutheran colony under a Lutheran king, sustained and protected by a Lutheran government, the colonists had place and equal protection in it from the very beginning; and when the Quakers came, they were at once and as freely welcomed on the same free principles as also the representatives of the Church of England. When, then, Americans wish to boast of this unique feature of their country—the absolute separation of Church and State, and the consequent escape from all the oppression and annoyances and disadvantages of a State Church régime, and the resultant enjoyment of that crown of blessings, religious liberty, in unmarred perfection—then let them consider their incalculable debt to Luther. But chiefly does America owe to Luther her glorious prize of civil liberty. This, too, was involved in the Reformer's heroic stand. It first sounded in the strokes of the hammer which nailed up the theses on the castle church at Wittenberg. It spoke in thunder tones when at Worms he braved, single handed, the assembled mighty ones of earth. And it attained its sobered strength in the matured, organized voice of protest at Speyer. Not alone liberty of conscience, but of the human reason; not alone liberty of the Church, but of the nations; not alone the liberty of organized society, but personal liberty—the liberty of the individual—was on trial in that critical hour, that most pregnant epoch of history. As Carlyle so vigorously says: "Luther's appearance at the Diet of Worms may be considered as the greatest scene in modern European history; the point, indeed, from which the whole subsequent history of civilization takes its rise. The petition of the whole world to him that day was, 'Free us, it rests with thee; desert us not.' Luther did not desert us. It is, as we say, the greatest moment in the modern history of non-English Puritanism. England and its Parliaments, America's vast work in these two centuries, French Revolution, Europe and its work everywhere at present, the germ of it all lay there. Had Luther in that moment done other, it had all been otherwise." What Luther there stood for was the right of a man made in the image of God to form and hold his own opinions. The Divine prerogative of freedom of mind, thought and soul. That churches had their rights and sphere; that governments had their lawful powers; but that the individual also had his rights, his sphere of independent action, his domain of liberty, and that within this holy arcanum no scepter of pontiff and no sword of monarch dare enter on pain of the fiat of Almighty God. And to this position Luther held consistently, not only there, but thereafter and everywhere. He writes: "I will preach, I will talk in private, I will write, but I will not constrain any one. The mass is a bad thing, but let none be taken from it by force. We have a right to speak, but none whatever to compel. If I resort to force, what shall I gain? Grimace, false appearance, apings, cramped uniformity and hypocrisy. But there will be no hearty sincerity, no faith, no love." So, too, Luther, with all his might, was the first to protest against persecution of the Jews. What a spectacle is this! Starting there, four centuries ago, in the shaded vestibule of the Dark Ages, with his enemies everywhere brandishing the rack, the stake, the death in his face, Luther

cannot be provoked to striking back, but proclaims the iniquity of force in constraining thought and conscience, asserting the modern idea of toleration.

There are other obligations under which our country is indebted to Luther. Thus Professor Painter, in his "History of Education," shows that Luther, with his eyes glancing world-wide in his ideas and efforts for the promotion of popular education, was really the author of the modern public school system. But these named are sufficient to show that America is the chief depository of the achievement of Luther. We are the heirs of his battles and victories and sacrifices; we have reaped the harvest of his faith, his thoughts, his sacrifices, his light and knowledge, as no other people. America's debt to Luther is one that every man, woman and child of her teeming millions shares—a debt that should never be forgotten, and for which we should not cease most heartily to thank God.

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Why We Celebrate the Reformation

FOR nearly 400 years the Lutheran Church has celebrated the Reformation in sermons and prayers and hymns. While most Lutherans are supposed to know that there are abundant reasons for these yearly celebrations, it will do no harm to state a few of them. Why do we celebrate the Reformation?

1. Because no event in history since the days of the Apostles means so much to us and to the world as does the Reformation. First, it restored to us the Bible; second, it brushed aside a huge pile of superstitions and traditions, and brought again into the clear light Paul's doctrine of salvation by faith alone; third, it broke the chains of an ecclesiastical tyranny such as was never before known, and restored liberty of conscience; fourth, it brought about a revival not only in religion, but also in education, in morals and in government; fifth, it prepared the way for social and industrial progress, such as has not been witnessed since the world began.

2. Because, when we cease to celebrate the Reformation, we cease to value the blessings which it bestowed. It would be a sad day for our nation did it forget to observe the day which marks the birthday of the Declaration of Independence. It would show that the people were forgetting the priceless boon of liberty which that Declaration stands for. So would it be with us, who are the heirs of that vast estate of blessings which the Reformation has left us as its legacy. It would prove that we had forgotten the priceless worth of our Reformation heritage.

3. Because, when we cease to value the blessings which the Reformation bestowed, there is danger that they will be taken from us. God always punishes ingratitude, and the manner in which he does this is to withdraw from men the blessings they do not value. When true religion leaves a Church or a nation, it is a sure sign that it has lost its value in the eyes of the people, and where once the lamp of life was brightly burning there is increasing darkness. When the Church begins to love darkness better than light it must not find fault with God if He removes the candlestick that once lighted up its altar. And so when we cease to value the blessings of the Reformation, what else can we expect but to lose them at no distant date?

4. In these times especially, when worldliness, indifference and skepticism abound, Reformation principles and truth need to be restated. Many do not honor the Bible as the fathers did. To them it is no longer the Book, but only a book among other books. Young people in many homes are wading through trashy newspapers and whole libraries of poisonous literature, and seldom take the Bible or any other good book into their hands. Many also are growing further away from the Truth than the Romanists did in Luther's time—they care not for the righteousness that is by faith, nor for the Papist's righteousness that is by works. They simply live for pleasure, and believe it is enough that they should be "moral" or "respectable." There is need of taking the dust off the Bible in our day, as Luther did. There is need of teaching people what sin and guilt and repentance and faith are. There is need of telling men over again what the fathers did in their day, and of recounting the blessings of their labors and sacrifices, and that is why we celebrate the Reformation.—*The Lutheran.*

Luther League Topics

Reformation Week. October 25, 1908.

Bernard to Luther

Rev. 2:18-29.

Topic reviewed by Rev. F. C. Longaker.

During the eighth century a double danger threatened the Church. The Mohammedans were pressing against the gates of Western Christianity with almost resistless fury. The growing corruption of the clergy and monks, and the worship of images and relics, formed the second danger. The Church found a powerful champion in Charlemagne against both these dangers. He completed the defeat of the Mohammedans begun by Charles Martel, and at the same time was the bitterest enemy of the ignorance and corruptions of the clergy. He favored and fostered education, so that the Church during the century following his death is still noted for its learning and activity. But his good influence failed to stem the tide of corruption and ignorance for more than two or three generations. The darkness of the tenth century contrasts most unfavorably with the light and learning of the century preceding. The tenth century is known as "the dark age" It witnessed the deepest corruption and decay of the clergy and papacy. In Italy it was openly taught that the old heathen poets and philosophers were incomparably better than Paul, Peter and John. True, a few who taught such enormities were condemned as heretics, but this spirit was nevertheless generally prevalent.

Though corruption generally abounded among clergy and monks, it was the monastic institution which again gave light to mankind. The period under review embraces the Crusades, which in the providence of God became messengers of the dawn. The Crusades were the sevenfold attempt of the Western Church to deliver the Holy Land, especially Jerusalem, from the rule of the Mohammedans. Though they failed of their primary object, they accomplished results which most powerfully affected the course of Christianity. They were the beginning of the revival of learning, and a check to the Turks, who had set designing eyes upon Europe; and, more than all, they brought out a character in which all calculation and self interest were submerged.

The Crusades were also productive of a large number of great men, among whom the greatest was Bernard of Clairvaux. As the preacher of the Second Crusade, he exerted matchless power. He was the holy man—the saint—even while he lived, and neither before him nor after him, since the days of the Apostles, has any one person so stood in the eyes of all mankind. The hymns (Leaguers might look them up) which he left breathe the spirit of his saintly life.

In addition to the Crusades, the period from Bernard to Luther is noted for the several attempts at a reformation of the Church. These attempts fall into two well defined classes—those by the Church and those by individuals. Three great Church Councils—Pisa (1409), Constance (1414-1418) and Basle (1431-1443) —sought to bring about a reformation of the Church in both head and members. These efforts, though sincere and energetic, came to nothing, because they started from a wrong principle; they endeavored to change men without changing their spirit. Indeed, the result of these Councils was mostly "confusion worse confounded."

More helpful than the Councils were the efforts of individuals. The French reformers, Peter d'Ailly and John Gerson, were too closely in sympathy with the Councils to accomplish anything lasting. But with Wickliffe in England, and with Huss in Bohemia, it was different. These men struck not merely at the outward corruptions of the Church, but they aimed to expose and remove their hidden causes. In their efforts they addressed themselves to the people rather than to the learned. They attempted to correct the false doctrines as well as the corrupt lives. Justification by faith, though not exactly in the same sense as by Luther, was taught. Nevertheless their work yielded some lasting results.

Even in Italy a reformer appeared in the person of Jerome Savonarola, who had learned the truths of the Gospel from the Scriptures and the writings of Augustine. He preached boldly at Florence, where he attracted great crowds by his eloquence. With an intimate knowledge of the way of salvation he combined a strange prophetic turn. Obstinate sinners were aroused by the discovery of their secret sins. He soon became the idol of the people, and measures were taken to carry into practice not only his religious, but also his political reformation. Florence was to become the capital of a new democratic theocracy. But

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 37 by Luther League Review, Box 876, New York, N. Y.

it was the combination of politics with religion which proved fatal to him and his work.

Thus the Lord prepared the way for Luther. Hearts were yearning for the truth of the Gospel. The papacy had shown itself to be incapable of administering the affairs of the Church, and to proclaim peace to troubled souls. It was not the Church which had failed, but the papacy. Therefore, the great reformation under Luther was possible.

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20th Sunday after Trinity. November 1, 1908.

Baptism, Augsburg Confession, Art. IX

Acts 2:38-41; Titus 3:4-7.

Questions to be answered in brief papers: What is Baptism? (Collect all the passages that refer to baptism and write out in your own words the answers to these questions: What is the use and benefit of Baptism? Who should be baptized?

Lessons for our lives: We need to be able to give a reason for the faith that is in us. For all men do not know the Scriptural doctrine of baptism; and the *Scriptural* doctrine, not the Lutheran or the Calvinistic or the Zwinglian, is the only important thing to know. Luther and these other men may have been mistaken; some among them of necessity *have* been mistaken. But Christ and his inspired Apostles are not mistaken. The question is simple and the differing answers easy to be understood. Is Baptism mere water, or does it bring a mysterious gift? Does it accomplish anything for the life of the spirit or is it simply an outward symbol? There is the question. Some answer, It is water and nothing else; an outward symbol and no more. Some answer, It is a sign and seal, but in no wise an impartation of God's gracious work. But these agreeing in the denial of a real efficacy, objectively connected with the administration of the waters of baptism, are confronted by still others, who say that Baptism is the chosen means through which the Holy Spirit, connecting Himself, through the Word, with the water, *confers* the regenerative grace of God. Which of the three answers is the answer of the Scriptures? "Except any one be born of water and the Holy Ghost" . . . "sanctified and cleansed with the washing of water by the Word" . . . "Baptism doth also now save us" . . . "be baptized and receive the gift of the Holy Ghost."

One feels, as he restudies the old question, a new great thankfulness that the Church which teaches its people in the Catechism of Luther has kept the faith here as elsewhere, and vindicates, in this point also, its proud and blessed claim to be "Evangelical"—that is, "according to the Gospel."

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21st Sunday After Trinity. November 8, 1908.

Gustavus Adolphus Society

Acts 8:5-17.

Missionary Topic Reviewed by Rev. F. B. Clausen.

This society of the Protestant Church in Germany takes its name from the great and godly King of Sweden, who, in the disastrous Thirty Years War became the savior of Protestantism in Europe. In the course of the war all the Protestant kings and princes had been defeated by the Roman Catholic generals and their armies scattered or annihilated. Rome had a free reign and proceeded to stamp out the Lutheran Church. Herein it would have succeeded but for the brave intervention of Gustavus Adolphus of Sweden. With his army of Swedes, small in number but, like their king, strong in faith, he came to the rescue in 1629. The "Snow King," as the leader of the Roman forces contemptuously dubbed him, won several brilliant victories, and while Gustavus Adolphus himself was killed on the victorious battlefield of Luetzen in 1632, his success inspired the Protestant forces to new effort and courage. Politically, he is the savior of Protestantism.

In the year 1832 a memorial service was held on the battlefield of Luetzen to commemorate the deeds of the great hero. Then and there the idea was expressed by Dr. Grossmann, of Leipzig, to erect a monument to the savior of Protestantism. A committee was appointed and steps taken to put the idea into tangible expression. Dr. Grossmann urged for the erection, not of a dead monument of wood or stone, but a living and enduring monument which should bless and help the living. At the time, Protestant congregations in Roman Catholic countries and communities were suffering great hardships from the bigotry and persecution of Rome. The thought was conceived that as Gustavus Adolphus had come the relief and rescue of the Lutheran Church of Germany, his monument should be a society or movement whose object it would be to succor needy Protestant Churches in Catholic countries of Europe. An appeal was issued "for the assistance of the sorely pressed brethren in the faith and to ease the distress into which, because of the disturbances of the times and other causes, Protestant Churches in and out of Germany had fallen with regard to the condition of their Churches." This ap-

peal was enthusiastically received and met with a liberal response. The growth of the movement was accelerated and given its present form and direction through the appeal shortly after of Dr. Zimmermann, of Darmstadt, independent of Dr. Grossmann's work, to found a society for the assistance of Protestant Churches. In the mind of its originator this society should be instrumental in bringing the warring factions within the Protestant Church together and promote a better understanding and more sympathy through a common interest in a common need. In this respect the Luther League resembles the Gustavus Adolphus Society. The two societies were united and named the Gustavus Adolphus Society with headquarters in Leipzig, organized November 6, 1832.

No other society is so popular and the recipient of so much love and liberality among the German people as the Gustavus Adolphus. It has carried on a great and enlarging work, a work corresponding somewhat to the field of our Home Mission and Church Extension Boards. Aid is extended to Germans scattered through Roman Catholic countries or in Protestant lands where their speech and their faith are not known. This aid may be given to help build churches or schools. The leading idea, however, seems to be to give it in whatever way seems to promise the greatest assurance that it will provide the people with pastors; and giving for other purposes is chiefly with the intent of reaching this end, although it is not restricted solely to objects which directly promote it. The report of 1907 shows that the society paid out money for the following purposes, since its organization in 1832: It has aided 5,570 congregations, built 2,355 churches or chapels, 893 school houses, 908 parsonages; repaired 798 buildings; purchased 203 building sites; paid off 2,078 mortgages; established 612 pastoral and 234 school endowment funds; supported 745 pastors, 1,861 teachers and 63 seminaries; paid for 832 supplies and visitations, the rent of 158 buildings; finished 1,556 churches; supported 46 traveling preachers, 737 orphanages and Deaconess' Homes; maintains 30 widows' funds and procured 114 burying grounds. For these purposes the society has paid out 45,750,000 marks (about $11,435,000). The great bulk of this money has come to it in small gifts. Outside the German and the Austro-Hungarian Empires, aid was sent to congregations or colonists in many other countries including Turkey, Algiers, Spain, Russia, West Indies, Mexico, South America, Africa and India.

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22d Sunday after Trinity. November 15, 1908.

The Lord's Supper, Aug. Conf., Art. X.

I Cor. 11:23-29.

Questions to be answered in brief papers: What is the Sacrament of the Altar? Do all communicants receive the heavenly gift, and does it affect all alike? Is the Body and Blood of the Lord upon the Altar? (Collect the passages that refer to the Lord's Supper, and answer the questions from the Scriptures alone, in your own words.)

Lessons for our own lives: This study is precisely similar in its methods and results to our last doctrinal study. Just as there are those who say that if one is saved, baptism has nothing to do with it, but is a mere act of obedience, so the same ones say, that the Lord's Supper holds no sacred content, is no sacrament, but at most is an ordinance, something that is ordered, and must be done simply for that reason. Then there are those who say that it is a thing that we must offer as a sacrifice to God, a thing that has a magical efficacy, so that he who receives this transsubstantiated mystery cannot be lost, even though he may have to spend ages in purifying fires. And there are those who say that here is a mystery, indeed, but not a magic. Here is a gift from God, not a sacrifice demanded from us. Here is a union, sacramental, beyond human sense or reason, but none the less real, effected by Jesus Christ, through His Word, between the physical and material elements, bread and wine, and the spiritual, heavenly food and drink of the soul, the very Body and the very Blood of the crucified, risen and glorified Saviour.

Take your Bible. Turn to the few passages —Matt. xxvi, Mark xiv, Luke xxii, I Cor. x and xi—and seek for yourself which of the varying and contradictory answers is Scriptural. Never mind whether it is Lutheran. Forget what the Catechism says, what the Augsburg Confession says, what anybody says, but examine carefully what Jesus Christ and His disciples say. Write down as you study each passage the answers it gives to the questions, What is the Sacrament? What does it bring? How is its benefit to be received? and all the other questions; and the result will be again to make your heart sing with praises to God that the faith of the Scriptures is the faith of your own Church.

Wednesday Evening Meetings

At the Eighth Convention of the Luther League of America, August 12, 1908

There were three simultaneous meetings held on Wednesday evening, August 12, during the Chicago convention, at which a layman and a minister were the speakers. The subjects at each service were the same, as follows: "How to Reach the Unchurched Lutherans" and "Privileges and Responsibilities of our Church." At Grace Church, Dr. Dornblaser, pastor, the Hon. Ole O. Roe and the Rev. Frank Wolford, D.D., spoke on these subjects respectively; at Wicker Park Church, the Rev. Crile, pastor, the Hon. Carl J. Appel and the Rev. F. F. Fry were the speakers; and at Immanuel English Church, the Rev. Grenoble, pastor, Mr. W. H. Rector and the Rev. Gustav H. Stearns spoke.

Four of these addresses are printed herewith. The other two failed to reach us up to the time of going to press.

The Privileges and Responsibilities of Our Church

BY REV. F. F. FRY.

This is an inspiring occasion. Meeting in this great city in the eighth national convention of the Luther League, we have assembled in this sanctuary to worship the Lord in the beauty of holiness and to consider the privileges and responsibilities of our Church. We have come from the North and South, the East and West of these United States, and from the Dominion of Canada. Expansion is our watchword. Efficient Christian service is the goal of our study and training. Privileges and responsibilities always belong together. Unto whomsoever much is given, of him shall much be required.

Chief among the privileges of our Church is the precious heritage which she has received. She clings to the old faith. She is firmly anchored to the Rock of Ages. Her head has not been turned by the so-called higher learning, nor has she substituted the new theology for the old Gospel. She glories in the title, "Evangelical Lutheran Church," for the word Evangelical lays stress upon the Church of the Pure Gospel. She preaches and teaches the Word, the whole Word and nothing but the Word. The inspired Word of God she accepts without hesitation, without reservation.

In these days of shifting creeds when many are drifting from their moorings, this age of multiplying isms and schisms with all their unholy brood, and remember, ism is the half of schism, the Mother Church of Protestantism stands for something positive and definite. The glory of the Lutheran Church and the bond of union among our various Leagues is her clear, comprehensive, Christo-centric confession of faith, the immortal Augustana. Our Church knows whom she has believed, and she has the moral courage to contend earnestly for the faith once delivered unto the saints. She follows the admonition of St. Paul to take heed unto the doctrine and hold fast the form of sound words.

During the last fifty years there has been a vast increase in human knowledge and a profound change in the attitude of the human mind toward almost everything. The coat-of-arms of the twentieth century is an interrogation point and its motto is query. Doubt and uncertainty are in the air. The minds of men are confusced and bewildered.

But nothing has been proved by anyone that has shaken the foundations of real religion by so much as a single tremor. Good men may disagree about minor matters. But the broad essentials, God and the soul, the authority and integrity of the Scriptures, the call and claims of righteousness, the guilt and misery of sin, the power of redeeming love—these are as true today as they ever were. The foundation of God standeth sure. And on this firm foundation the Lutheran Church is immovably anchored.

Because of her unwavering faith in the Bible as the written Word, and Christ as the living Word, our Church has cultivated a fervent devotional spirit. What a privilege to have her treasures of hymnology! We have a common service, a liturgical form of worship, rooted in the historic past and based for the most part upon the exact words of Scripture.

Ours is a conservative Church. She is equally removed from wild fanaticism, cheap sensationalism and superficial emotionalism. While she proves all things, she holds fast that which is good. She believes in indoctrinating her young people that they may be ready to give a reason for the hope that is in them.

Here in this giant Republic of the West, what an array of privilege looms before our Church! Instead

WICKER PARK CHURCH,
Where one of the Wednesday evening sessions was held.

of lacking material, she is confronted with an embarrassment of riches. Her people are coming to these sunset shores in tidal waves. Her stock comes from the hardiest and manliest races of Europe. Not from priest-ridden Spain, Italy or France, but from the sturdy, intrepid pioneers of the North, the Norwegians and Swedes, the Danes and Finns; and from Germany, compact, home-loving Germany, whose Teutonic blood puts fire into every race it feeds. Is it not a privilege to be actively identified with such a Church? And does not this privilege become a glorious, but serious responsibility?

What then are the responsibilities of our Church? The Church of the Augsburg Confession must stand as a mighty bulwark against the encroachments of error. No heresy trial has stained her record. Her pastors are not lured away by the glitter and glamour of the new learning. Her people still hunger for the glorious Gospel of the blessed God. She does not scatter seeds of doubt in her Sunday Schools or catechetical classes. She does not resolve into myth or fictitious fable the virgin birth and resurrection of our Lord, the miraculous and supernatural. God help her to realize her solemn responsibility and to remain true to her high calling.

The Lutheran Church is the only Protestant denomination in this land that preaches the Gospel in every language. Upon her unfurled banner might be inscribed this sentence, The Evangelical Lutheran Church, polyglot in language, pentecostal in blessing. Our territory is vast, reaching from Portland, Me., to Portland, Ore., and from the Dakotas to the Carolinas. Look where we will, the fields are white unto the harvest. Literally myriads of souls who of right belong to us. What are we doing for them? A precious privilege, yes; but what a stupendous responsibility! Well may we repeat the saying of the Master, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

What a splendid equipment is ours! We have our colleges and theological seminaries, our hospitals and orphanages, our asylums for the sick and aged, our deaconess homes, our hospices and settlement work, our Sunday schools and sanctuaries. Our active, aggressive laymen are banding themselves together for a concerted, forward movement. Our Luther Leagues are alive and alert, ready for the summons of duty and equipped for efficient service.

The future of Lutheranism in this land cannot but be an object of intense interest to every loyal son and daughter. That she may be satisfied with long life is our devout prayer. That this prayer may be answered, we also plead: Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

Of her present position as to numbers we have often heard. Her people are found in every State of the Union, and they are sending out the Gospel to heathen lands. In city, town and hamlet she gathers her congregations. Waves of the Atlantic and the Pacific ripple upon her shores, and peaks crowned with eternal snow fling their shadows over her dwellings. She has found men poor; she has given them true riches. She has found them ignorant; she has instructed them in the wisdom of God. She has found them debased; she has crowned them with glory and honor.

She is nearing the end of her second century since the coming of that noble patriarch, Henry Melchior Muhlenberg, yet neither wrinkle upon her brow, nor haze in her vision, nor stoop in her form, nor halt in her step, gives sign of declining vigor. Still her sanctuaries are Bethels and her services refreshing as the waters of Bethesda. Her doctrines are true as ever to the divine Word, her creed unrevised, her confession unaltered.

America needs the Lutheran Church; she shall not perish. Christianity needs her; she shall not perish. She holds forth Christ crucified and risen again; she shall not perish. She believes in the Holy Ghost as the Lord and Giver of Life; she shall not perish. She has had her dissensions, but she lives. A brighter future is in store for her.

Baptized into the fulness of the Gospel of Christ, she shall move forth resplendent with every virtue, all aglow with the beauty of holiness, bright as the sun, fair as the moon, and terrible as an army with banners.

Fellow Lutherans, great and glorious are our privileges; let us thank God for them. Equally great and glorious are our responsibilities; let us dedicate our lives to them. Let us encourage one another and strengthen our hearts in God. As Luther Leaguers, we have our part to take, our work to do, our responsibility to share. Let us not shirk nor shrink nor ever swerve from the way of duty. But conscious of our God-given privileges, let us bravely go onward to meet our responsibilities that we may give a good account of our stewardship.

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Privileges and Responsibilities of the Lutheran Church

FRANK WOLFORD, D.D.

The two terms are correlative. A privilege involves responsibility while standing behind, as a creative cause, of every responsibility is some privilege. The word privilege carries the thought of special allotment, a "laying down." To speak of our privileges as a Church is therefore to mention our distinct allotment. And so only can be justified our perpetuation of a name. The great words of Christ designating discipleship are terms of privilege and yet are terms of highest obligation—such words as branches, salt, light, witness. Failure to respond to the privileges which these confer is to lose their values. The light fades, the salt loses its savor, the branch withers, the witness loses the content of his message.

St. Paul construed his privileges thus: "I am debtor," he said, "so much as in me is." This was the measure of what he felt. "I am ready," etc.—Rom. 1:14. This inescapable logic of Christian life makes the point of our theme. To whomsoever much is given, from him much is required. Have we superior privileges as a Church? Then also have we superior responsibilities.

No one questions our privileges. We have opportunities for service and we have equipment.

I. We have a faith definite, positive, clear, consistent. We have believed something. We knew it beyond peradventure, not by a mere intellectual process. We have had the moral vigor to contend for that faith. It is our heritage and how much it means in days of shifting sands. Our faith founded deeply on God's Word has stood the test of time and needs of the human heart.

II. Our faith is centered in Christ, not in the Church, for which we make no claim of infallibility. Nor is it centered in the Divine sovereignty, strengthening as that is. The historic reaction against that thought is well known. But Christ, the Incarnate Word; Christ in the wonderful mystery of His person, the Christ of Calvary, of Resurrection power and of ascended glory, in Him our faith centers.

III. This faith nourished a piety which is genuine, intelligent worshipping in humble attitude. Never think it that the Reformation was a doctrinal revival, cold and lifeless. Born in the heart experience of a

GRACE ENGLISH CHURCH,
Where one of the Wednesday evening sessions was held.

man seeking a righteousness with God, it was certainly spiritual.

And now from these privileges arise responsibilities. These allotments call upon us to be true and loyal. Our history is the call to present life and service, and an incentive as well.

1. To God's Word we must be true. The present carries its evidence of a loss of reverence for the Holy Scriptures. Are we not called to stand in the forefront of a movement which shall restore the Bible as God's message to its legitimate place in the life of the individual, school and society?

2. To exalt the Christ, the center of our faith, against whom in His person and work the waves of unbelief are dashing. Around Him are gathering the forces of the enemy. From Him they would take that which makes Him the effective answer to man's conscious need. We are called upon to lift him up, whose word is that He will draw all men unto Himself.

3. To retain the ideals of a religious life at once intelligent and reverent. We are called upon to give a reason of our hope and to reveal in the subjective life the objective faith.

4. To care for our own. No other Church has such a field. None other such responsibilities. It is our privilege to meet their needs as none other can. We have an appeal to their antecedent sympathies. We are in line with their former traditions. Our responsibility is to seek them; to have them realize our sympathy. We should prosecute our plans in Christian love for no other reason than to seek and to save. There rests upon us an obligation to know these people, to study their surroundings, to enter into their hopes and fears. And we should organize for the task. We cannot accomplish our task by divided energies. In the union of our forces, with selfishness lost in the larger thought of our brother's need, we may meet our responsibility.

5. There is yet a larger vision, for our responsibility ceases not with care for our own. There is a responsibility we share with the Church Catholic of ministering to the unsaved everywhere. We have a Gospel. It was good for the soul of man in former days when the heart was burdened and peace was sought; it is still God's power. We must be soul winners and for this we are fitted by those quiet yet effective methods of evangelization which our Church has always employed.

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How to Reach the Unchurched Lutherans

HON. OLE O. ROE.

The growth of many denominations depends upon their ability to reach and hold, by right of conquest, those who either are outside of the Church, or who through the inability or neglect of their own Church to care for them are thus added to the aggressive Church.

Much of the so-called mission work done by some Churches is nothing but ecclesiastic brigandage—an abomination to the Lord and a sinful waste of his treasure.

The Lutheran Church need not, and I trust never will, resort to proselyting in order to maintain its future growth and importance. The problem presented to her and which we purpose to discuss here is how can she properly care for her own children.

The Lutheran Church has many children. The problem with her is not to secure waifs, but to nurture and care for those born to her in lawful wedlock, baptized at her font and solemnly pledged to her before the altar of the Most High.

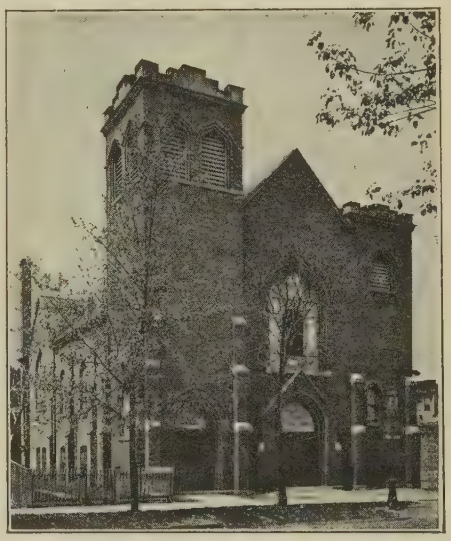
Thousands of these, having left their Eastern homes, are scattered over the prairies and plains, in the cities and towns of the great West. Other thousands are annually reaching our shores from Germany and Scandinavia, and they, too, scatter in all directions. To the problem of distance involved in reaching our people is thus added the problem of diversity of language. The Church has been and still is solving the language problem by educating and sending out ministers who can speak to the German or Scandinavian immigrant in his own tongue. This must still continue to be her policy, so long as immigration from Lutheran homes continues, and so long as we have among us large numbers of faithful, pious Lutheran men and women to whom the Gospel message does not sound quite so true or sweet as when spoken or sung in the dear old mother tongue. The Church must be ready to supply these wants of her adherents.

But having constributed much to the growth of civil liberty in the world; being largely responsible for the establishment in this new land of a political system whose strength and glory rest on the people's will; being American herself in sympathy, trend and spirit, the Church of Martin Luther—the mother of Protestantism—must become American in language.

The fact that the English is not the Church language of a large portion of her membership in this country has caused her to be undervalued, unappreciated and misunderstood in a land whose organic law breathes of her breath and whose very foundations she has laid. She is looked upon as a "foreign Church," and as such is unable to wield an influence upon modern American thought and life, commensurate with her principles, piety and learning. She is yearly losing of her best blood because the transition from a foreign to an English speaking Church is too slow.

The population of the great Northwest is largely Lutheran. The land is ours! Let us go up and possess it! But we must go as Americans with the language of our country.

How may we reach the unchurched Lutherans? The question is intensely practical. I shall endeavor to give it a practical answer.



IMMANUEL ENGLISH CHURCH,
Where one of the Wednesday evening sessions was held.

The Lutheran Church has done and is doing much for her children, but she is not doing a tithe of what she is able to do. She is lacking in true home missionary spirit.

I fully realize that the charge I bring is a serious one; but it is time that the truth is told. There is, however, this to be said in extenuation of this lack of interest in home missions.

In the countries of the Old World, where our Church is strong, she is generally the State Church, whose existence and preservation are fostered directly or indirectly by law. For this reason her members, as they come to us from Germany or Scandinavia, while devoted to the cause of foreign missions, are indifferent to home missions. It requires time and training for these people to learn and understand that America always has been and always will be a mission field—the greatest mission field in the world; for here must be wrought out not only the problem of free men, but of a free Church. A comparison of the amount paid per capita for home missions by the membership of the Lutheran Church with that paid per capita by the members of several other Protestant

denominations is not favorable to the former. Were it not for the thorough indoctrination of our young people in the beliefs of our Church by faithful pastors and teachers in our fatherlands, as well as in the older States, and the resultant loyalty to her upon the part of the majority of her sons and daughters, I fear we would be losers instead of gainers in our efforts to show substantial numerical growth. Suppose every communicant member of our Church gave five dollars annually to home missions! What a mighty fund for reaching the unchurched Lutherans of our land!

In this age of the rapid accumulation of great fortunes we need to teach the right use of money. The Church must teach an ignorant, though opulent, generation the true province of riches. The tendency upon the part of wealth to devote a portion to benevolence, which tendency has been especially marked during the last few years, should be encouraged and directed by the Church to the end that a portion may be used in the preservation of her own life and the life of her children.

The first factor then in the solution of the problem under consideration is money—money freely given and consecrated to the Master's use.

My second observation is that in order to reach the unchurched Lutherans we need *men*. In this age of materialism, when business opportunity and financial success appeal with alluring persuasiveness to the bright young man, the question of enlisting him in the work of the Gospel ministry becomes one of exceeding difficulty.

There was a time in this country, and indeed throughout the Lutheran world, when the Gospel ministry, being one of the learned professions, was looked upon with the reverence and respect that it truly deserves; when fathers and mothers taught their sons and daughters that the office of the minister of Christ was an exalted one, one which it was the hope of every Godly mother that at least one of her sons should fill; when in the simplicity of their hearts father and mother were willing to dedicate the most promising of the family to the Lord's service, even though such service involved much sacrifice. This is no longer universally true. The money madness of the age has paralyzed many of our nobler impulses, and the bright boy, by and under the direct sanction of father and mother, often becomes a promoter of financial schemes that are more than questionable, because the life is easy and the compensation large as measured in dollars and cents. Our boys and girls walk in and breathe an atmosphere where men are measured by what they have, rather than by what they are. Preachers are looked upon as poor, deluded simpletons, who are to be pitied for not becoming insurance agents or stock jobbers. The need of men will be supplied, the call for men will be promptly answered, when the Church sentiment has been so cultswered, when the Church sentiment has been so cultivated that in the opinion of a Church member no service excels in usefulness or honor that of the Gospel ministry.

From generation to generation, for more than a century, patriotic fathers and mothers have taught their sons and daughters the glory of serving their country and the duty of even laying down their lives in defense of the flag. And what has been the result? We need no standing army, for millions of brave American boys in city and hamlet, on the farm and in the shop stand ready to enlist should their country call, to do the humblest service—to fight—aye to die for the flag, just as their fathers were ready in 1861 to '65.

Let fathers and mothers, let Sunday-school teachers and preachers, let the Church, constantly, in season and out of season, hold up before the mind of our youth the glory of serving under the banner of the cross where Christ is the captain, and a generation of young men will grow up in this land who will not count the material cost, but who, seeing the opportunity to do good, will answer to the call: "Here am I, send me."

You feel a pardonable pride in the history and traditions of your great Church. You glory in the names of her illustrious sons sanctified by faithful service. You rejoice that the spirit of her early heroes and martyrs has fallen upon her pioneers in this our beloved land, causing them to brave winter's cold and summer's heat in order that the unchurched might find a home. I appeal to you by the memories of her past, by the great need of her present, by the glorious promise of her future that you act, and act in the living present.

"Glorious things of Thee are spoken,
Zion, City of our God:
He whose Word cannot be broken
Formed thee for His own abode.
On the Rock of Ages founded,
What canst shake thy sure repose?
With salvation's walls surrounded,
Thou mayst smile at all thy foes."

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How to Reach the Unchurched Lutherans

W. H. RECTOR.

What I have to say to you tonight will not be from anything I have read about or heard some one say, but from personal and practical experience about things I have tried and found to work successfully. In presenting to you these few thoughts or suggestions I will divide the subject into three parts.

First. How to find our unchurched Lutherans.
Second. How to bring them into the Church.
Third. How to keep them in the Church.

First. How to find our unchurched Lutherans. I wish to present to you two methods. The first is by canvass. I believe it to be the duty of the Luther League to assist the pastor in this very important work. In most cases this is left entirely to the pastors. It should not be so. I would suggest that the Luther League appoint a committee which might divide into sections, each to canvass a certain district. It will not be necessary to canvass from house to house, but make inquiry of your friends and neighbors and at stores and factories if any one whom you could reach has recently removed to that locality. A pastor in our city, when he sees a load of furniture pass his door, immediately follows that load to see where they are to locate, and then find out if they are identified with any Church, and if they are not or are of his own household of faith invites them to his church. And his church is one of the most flourishing in that section of our city. The second method of finding our unchurched people is by letters of introduction. Let me give you an example. If a Lutheran were to remove from your city and take up his residence in our city, I would suggest that your pastor, superintendent or the president of your League inform my pastor of this removal. Several years ago a young lady in my class in Sunday school removed from our city with her parents and one sister to a city in Pennslyvania. The sister was a member of a Baptist Church and her parents were Methodists. I found out the name of the pastor of the church which she would be most likely to attend and wrote to him about her. The result was that not only she, but her parents and sister become members of that Church. I think a great many more of our unchurched would be reached if this method were applied.

Second. How to bring them into the Church. I believe we cannot bring a soul to Christ unless we are thorough Christians ourselves. Most unchurched Lutherans, I believe, think one Church as good as another, those who are not acquainted with the history and doctrines of our Church. A Lutheran who is indoctrinated in the history and teachings of our Church will find the Church of his faith wherever he may go. Therefore in reaching this other class we must be educated ourselves as to our Church and her doctrines. And I find no better place than the Luther League to get such education. Again, we must come up to their height in social standing, or come down to their level. St. Paul writes to the Church at Corinth in his first letter to the Corinthians, "To the Jew became I as a Jew; to the weak became I as weak that I might gain the weak: I am made all things to all men, that I might by all means save some." We must win their confidence and their fellowship. If they want to talk baseball, talk baseball with them; if they want to talk horse racing, talk it with them. But please do not forget that although Christ ate and drank with Publicans and sinners I believe he never left them without informing them of the object of His mission. So must we do. Again, I believe we can bring them in through their children. A man that I am associated with in business moved to our city several years ago. I learned after a while

(*Continued on page 29.*)

Senator Nelson's Address

At the Last Session of the Eighth Convention of the Luther League of America

NOTHING could have been more fitting than the address of Senator Knute Nelson, United States Senator from Minnesota, as the climax of the convention at Chicago on the convention topic "Expansion." It was masterly and thoroughly Lutheran and delivered without ostentation or attempt at oratory, but in a quiet, simple way and with effect, commanding the closest attention of every hearer.

Senator Nelson said:

The Lutheran Church, One of the Great Pillars of the Republic.

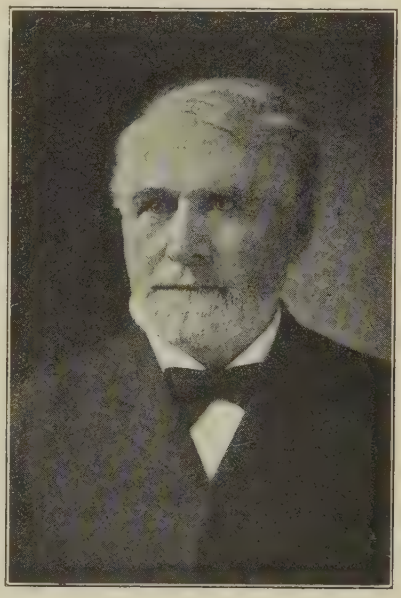
The early Christian Church, in its struggles with the Roman Empire and its system of religion, slowly gained ground and ultimately superseded the latter. But in the struggle and victory the Church lost much of the purity and simplicity of its early days and became ultimately, when it had acquired a supremacy over the paganism of the Romans, to a large extent, the creature of a religious hierarchy who sought exclusive power both in spiritual and temporal affairs and who were imbued with and propagated the form rather than the substance and spirit of the Christian religion. During the middle ages, which supervened between this period and the beginning of the sixteenth century, the great mass of the people of Europe were unlettered and uneducated, creatures of dense ignorance and gross superstition. Their wants and aspirations were of the rudest and most primitive character. Their religious beliefs and practices, though nominally Christian in most instances, were nevertheless crude, vague, and mingled with superstition, the aftermath of paganism. They were the victims of a priestcraft, centered in a class of spiritual shepherds who were eager for power, who to a large extent lacked the vital spirit and impulse of true religion, and who, for their selfish and sordid purposes, repressed rather than furthered and promoted knowledge and real spiritual thought and life.

Despotism in the Church upheld despotism in the State and so it came to pass that the heads of the Church leaned upon the heads of the State and the heads of the State leaned upon the heads of the Church. It was for the interest of both, in order to perpetuate their autocracy, to keep the masses from obtaining a taste or appetite for freedom of thought and action. A barrier of ignorance was kept up and maintained for the mutual protection of their spiritual and political interests.

That all this is no imaginary or overdrawn portrayal of the conditions prevailing in those days; that there existed a mutuality and interdependence between the heads of the Church and the heads of the State, and that the one co-operated with and depended upon the other, appears from the mandate of Pope Leo X, in 1518, to his legate De Vio, appointed to investigate Martin Luther and his work. This is a part of the mandate of the Pope to the legate:

"We charge you to compel the aforesaid Luther to appear before you in person; to prosecute and reduce him to submission without delay, as soon as you shall have received this our order; he having already been declared a heretic by our dear brother, Jerome, Bishop of Ascalon. For this purpose invoke the power and assistance of our dear son in Christ Maximilian and the other Princes of Germany, and of all the communities, universities and potentates, whether ecclesiastical or secular. And when you have secured his person, cause him to be detained in safe custody, that he may be brought before us."

Spiritual enslavement made secular enslavement possible and easy. Though heathen and Roman rule had long given way to a debased Christian and princeling rule, the masses were still continued in spiritual and civic bondage and tutelage. But the intensity of the tyranny finally begot doubt, questioning, and a spirit of resistance. The people began to chafe in their chains, to look for help, and to grope for light in the darkness. Then in the first half of the sixteenth century came to their relief Luther and the Reformation. The preliminary move was made by Luther when he posted his ninety-five theses on the church door at Wittenberg on the 31st of October, 1517. He continued with his labors, and the doctrines he proclaimed and the gospel he preached gained such a foothold among the German people during the next three years that when the Pope issued his bull against Luther in 1520 and appealed to Emperor Charles V publicly to burn Luther's writings and to arrest him and sentence him to death, Charles made this reply: "Raised as I have been so recently to the throne, I cannot, without the advice of my consellors and the consent of the Princes, strike such a blow as this against a faction so numerous and so powerfully



SENATOR KNUTE NELSON.

protected. Let us first ascertain what our father, the Elector of Saxony, thinks of the matter; we shall then be prepared to give our answer to the Pope."

Here we have the clear and tangible evidence of the effect of Luther's doctrines upon the civil power. The old Church no longer held absolute sway—there was a rift in the clouds, the religious freedom proclaimed by Luther had made such a headway that Charles realized that it was no longer a mere question for him and the Pope. There were other sources of power to be consulted and heeded. From the Pope's bull Luther had appealed to a general council of the Church. After Charles had given the answer we have quoted the legate of the Pope appealed to Frederick, the Elector of Saxony, to enforce the bull and decree of the Pope against Luther and his writings. The Elector consulted Erasmus, the famous scholar of his day, who replied, among other things, as follows: "The origin of all these dissensions is the hatred the monks bear to learning and the fear that besets them of seeing their tyranny brought to an end. * * * The world is thirsting for Gospel

truth; let us beware how we resist so holy a desire. Let the whole question be examined by dispassionate and competent judges; it is the only course that can be followed consistently with the dignity of the Pope himself."

On the 4th of November, 1520, the Elector, through his counsellors, indicated, "that neither his imperial majesty—nor anyone else—had yet made it appear to him that Luther's writings had been refuted or demonstrated to be fit only for the flames; that he demanded therefore that Doctor Luther should be furnished with a safe conduct and permited to answer for himself before a tribunal composed of learned, pious and impartial judges."

This attitude of Charles and the Elector led to the calling of the great Diet of Worms. The Pope, as well as Luther, had to submit his cause to this body. Emperor, Pope and Elector were no longer all to themselves. There was another power to be reckoned with whose judgment they were obliged to take. Charles dared not enforce the "ipse dixit"—the decree of the Pope—without the approval of the Diet. The Pope was no longer absolute. And this necessity of consulting and taking advice in spiritual affairs irresistibly led to the necessity of consulting and taking advice in civic and temporal affairs. Emperor and Pope were no longer absolute. This was one of the first fruits of the Reformation—the incipiency of personal freedom in spiritual and temporal affairs. Ten years later, when the Pope again appealed to Charles to extinguish the cause of Luther and Protestantism with force of arms, Charles again saw the necessity of resorting to more peaceful methods, and convoked the Diet of Augsburg, a gathering of the Princes, Electors, Landgraves, Bishops and other potentates of Germany. This he avowed was for the purpose of putting an end to all discord.

On the 20th of June, 1530, the Diet met in the town hall. Charles submitted two questions for the consideration of the Diet, viz.: The war against the Turks and the religious controversy, thus blending temporal and spiritual affairs. The Protestants insisted on considering the religious controversy first and their contention on this point ultimately prevailed. Then a controversy arose as to whether their confession of faith should be read in open Diet or merely handed in for private consideration. The Protestants insisted on having it publicly read in open Diet, and their contention was reluctantly acquiesced in. The confession was in duplicate, one copy in Latin and one in German. Then Charles insisted on having the Latin copy read, whereat the Elector of Saxony declared: "We are Germans and on German soil; I hope therefore your Majesty will allow us to speak German."

Charles dared not refuse this request, and so the great charter of Protestantism—the Augsburg Confession—was read in the German vernacular before the assembled Diet.

I have called your attention to these few historical incidents, not for the purpose of opening old sores, or renewing the bitter controversies of those days, but rather for the purpose of showing how the cause of Protestantism not only opened the door to religious freedom, but also the door to civic and temporal freedom. The gospel of Protestantism led to, and bred, spiritual and political enfranchisement. It gave the death blow to absolutism in both Church and State. There is one noted and remarkable declaration in this confession of faith. It proclaims and insists for the first time upon the severance of Church and State. "Many," it was declared, "have unskillfully confounded the episcopal and the temporal power; and from this confusion have resulted great wars, revolts and seditions. It is for this reason and to reassure men's consciences that we find ourselves constrained to establish the difference which exists between the power of the Church and the power of the sword. We therefore teach that the power * * * of the bishop is * * * to preach the Gospel. * * * This power has reference only to eternal good, is exercised only by the ministers of the Word and does not trouble itself with political administration. The political administration, on the other hand, is busied with everything else but the Gospel. * * * For this reason we must take particular care not to mingle the power of the Church with the power of the State. * * *"

Thus it came to pass that nearly a hundred years before the Pilgrims landed in New England and more than two hundred and fifty years before the adoption of the Federal Constitution, the principle of separating the Church from the State was declared and maintained by our Lutheran ancestors at Augsburg. This principle is imbedded in our Federal Constitution in the following words:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The same principle, in one form or another, is found in our several State constitutions. And we, who live in a great commonwealth, where the Church is wholly divorced from the State, have seen how, under these auspices, the Christian Church has grown and flourished, both in numbers and in spiritual strength, as nowhere else on the face of the earth.

The Diet of Augsburg failed—technically failed—to settle the religious controversy, but the Confession, there read and promulgated, put the cause of Protestantism on so firm and lasting a basis that its continuing force and vitality was forever assured, though it remained some years before there was a technical and formal recognition and acknowledgement. The Confession was then, as it has ever since been, the great Magna Charta of Protestantism. The cause of the Wittenberg Monk had triumphed and is still triumphant. The freedom sought and obtained by Luther in the spiritual world has begot the sunshine of freedom in the political world. When men ceased to submit to spiritual enslavement they were loath to submit to political enslavement. The freedom of the soul carried with it the freedom of the body. The yearning for spiritual freedom led inevitably to the yearning for political freedom. The propaganda of Luther involved, among other things, the instruction, the education and the intellectual development of the masses. The more light, the more hope and the more freedom. If men could see and understand they would have no difficulty in believing and choosing. The spiritual republic, inaugurated by Luther, like our American republic, is founded upon the general diffusion of knowledge and culture among the masses. Neither could flourish without it. Since the days of Luther to the present time, knowledge and human liberty have always followed in the wake of Protestantism. A glance at the map and the history of Europe and America demonstrates now, as for many years of the past, that in those countries where Protestantism has been and is in the ascendant there a higher rate of knowledge and learning prevails among the masses, and there a more liberal system of government prevails than elsewhere. It is in Protestant countries where, as a rule, the most advanced types of free government prevail and where the most complete and thorough system of free public education exists and is maintained. This is mentioned not in a spirit of criticism, but referred to as an historical fact. Verily the gospel of Luther has borne rich fruit, spiritual and secular.

While Protestantism has flowed in many channels and taken various courses since the days of Luther, yet in all these channels and courses the same waters of life flow as from the parent stream, though the methods of appropriation may vary and differ. The Lutheranism of today is, in its essentials, the same as in the day of its founder. There is nothing emotional or sensational about it. It is, as a rule, cast in an intellectual mould and appeals to the intellect and understanding rather than to the senses and passions of its followers, and that makes its hold more permanent and enduring. It is neither a shouting or a noisy gospel and there is nothing picturesque or loudly ornamental about it. Its service is simple and unostentatious as becomes a Christian Church. Its aim is to infuse a true spiritual faith and life, and to educate, develop and elevate the moral sense of its members, so that the spiritual, moral and intellectual parts of man may work in harmony and as a whole for the best of earth and the best of eternity.

The Church has always stood for good laws and good order, and has been progressively conservative rather than extravagantly radical. While in matters of faith and doctrine it has stood as firm and unswerving as its founder, yet in non-essentials and in mere temporal affairs it has always been ready to adjust itself to its local environment. It has always stood and labored for broad and liberal secular and religious instruction of the masses. The Bible, Luther's Catechism, and the catechism of constitutional liberty have always been a part of its curriculum. And it has always insisted upon a thoroughly educated ministry, a ministry qualified, by education and

training, for all the functions of spiritual instructors. And while the Church, like all other Churches in this country, is entirely independent of the State, it is, nevertheless, and largely because of this fact, one of the great pillars of the republic now as in the past.

In the stress of the great Civil War the mass of the Church was most strenuous and active for the cause of the Union. Our country owes a debt of gratitude to the German Lutherans of Missouri for their zeal, their activity, and their energy in the early stages of the war, when, largely through their heroic efforts, Missouri was kept from joining the Confederacy and was kept within the pale of the Union. They held the balance of power and their zeal turned the tide at a most critical time in favor of the Union.

The Lutheran Church is perhaps the largest Protestant body in the world, and in this country it is one of the three largest Protestant organizations. It is rapidly growing in numbers, in vitality and in strength. But its value and its influence is not measured so much by its numbers as by the great spiritual and moral influence it exerts. Its system is eminently an educational one, training and fitting its members for good citizenship in this world and the world to come, for time and eternity. Respect for and obedience to law and order, not through sordid fear, or for popular applause, but because of its righteousness, is ever a cardinal element of the Lutheran creed. It stands as firm, as helping, as zealous, and as active in temporal and secular as in religious and spiritual affairs. God is not only a solid fortress for the Church, but by God's help the Church is a solid fortress for the State. A trained Lutheran—and they are all trained—is a trained citizen. His spiritual vision has enlarged and fortified his secular vision. He serves his country in the same spirit, the same zeal and the same hope that he aims to serve his God.

The success of Republican institutions, or free governments, depends not so much on their constitutions and their system of laws as on the culture, the intelligence and the moral make-up of their people. Intelligent and judicious self-control is an essential element of popular self-government. Moreover, as the artisan must know the use of his mechanic's tools, so must the citizen know the use of his civic tools before he can be trusted and relied upon in his task and mission. The republics of Central and South America have, on paper, patterned after our system of government, but in many instances, except in name, they are anything but Republics. They are in many instances the victims and footballs of ambitious self-appointed leaders who have never learned to acquiesce in that essential principle of free government, that the verdict of the ballot is final and conclusive and can not be overturned or set aside by force or violence. And hence their elections are often succeeded by insurrections or rebellions. The ballot-defeated leader takes up arms to put himself in power, and because of the ignorance of the masses he secures a following, and oftentimes succeeds. The poor masses of Russia would today, under their present state of development, be wholly unfit to exercise and avail themselves of a system of government such as ours. They are still in a state of tutelage and comparative ignorance, and in the grasp of a religious hierarchy that fosters rather than dispels ignorance and the lack of knowledge and learning. Their condition is very much like that of the German people before the Reformation. But as the German people have, to a large extent, long ago, sundered their spiritual and temporal chains and have made a great future for themselves, so will, in time, though it may be slow and tedious, the poor Russian people come to their own and find themselves, for they are a race of great innate force and vitality. The only part of Russia that today enjoys any degree of self-government and political freedom is the Lutheran Grand Duchy of Finland, with its two and one-half million of educated, hardy, and industrious people who, when their liberties were threatened some years ago by the Czar, his advisers and his Church, made such a firm though passive resistance that they still, in the main, retain their constitutional rights. Their firmness and resistance were akin to that of Luther in his struggle with the Church of Rome.

Our constitutions and system of laws are but the outgrowth and exponents of the evolution, the culture and the training of our people. Through many generations, through many trials, through much experience, and through thorough training and the practice of self-control, we have reached the high standard we now occupy among the nations of the world. The pillars of our strength are our churches and our schools, and the character and moral stamina of our people. These are the forces that breathe power and vitality into our system of government. We are, on the whole, a law-abiding and law-loving people. Our constitutions and laws are like the Augsburg Confession, the living symbols of the faith and the hope that is within us as a people and a nation, nad it we are true to the high standards we have marked out the Republic will live on and on, a great blessing to ourselves, our posterity and the people of all climes. Severed by two vast oceans from the other great powers of the world, with our one hundred million of people and our almost endless resources, we have no occasion to fear any invasion or attack from within or abroad. No nation will care to beard the great Republic. From such a source we are, and will continue to be, practically immune. Our country will never be crippled or perish from such a source. The enemy that will attack us and the danger that will threaten us and put us in jeopardy and against whom we must constantly be on our guard will come from within, will come when we are untrue and unfaithful to our great trust and duty; will come when we cease to pass good laws and when we cease to enforce the laws without fear or favor against the rich and poor, the high and low alike; will come when we grant immunity to transgressors and law violators; will come when we allow the Mammon of pelf and unrighteousness to rule and dominate; will come when we stifle, or permit to be stifled, the conscience of the masses of the nation. Against these enemies and these dangers, the only standing army that can protect us and guide us in the future, as in the past, are our schools and our churches. These, rather than brute force, will be our solace, our hope and our savior.

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How to Reach the Unchurched Lutherans

(*Continued from page 26.*)

that he had at one time been a Lutheran, then changed to a Baptist and finally drifted away entirely from all religious influence. He had a daughter whom I asked to come to Sunday School and to come in my class. She did and today that man and his family are influential members of our Church. If you get the children you are likely to get the parents. Again, if you do not at first succeed, keep trying, don't give up. I heard a pastor say at one time, speaking about keeping after them: "Let them go. Our churches are now filled with dead wood. If they want to unite with out Church let them show their interest by coming to church." If all of our pastors did this way our unchurched would never be reached.

Third. How to keep them in the Church. Perhaps this is one of the most difficult problems we have to contend with. Many have come from a large congregation with a fine organ and choir, and all the other things that make up an attractive church. And now they come to a mission, which perhaps worships is some private house or a hall. This does not appeal to them like their former church. Here is a chance to make cordial friendship do its work. A hand shake that comes from the heart has led many a man to church. Do not shun people if they get in your pew, or if they are dressed a little better or a little poorer than you. Let them share your Church book. Ask them to come again, and you bring them again. Make them acquainted with your pastor and others. Invite them to the social functions of your Church. Make them feel that your Church is their Church, their spiritual home, and that you need them in the work. In closing I would remind you of one thing, that we must live a consecrated, Christian life if we are to win others for Christ.

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THOUGHTS.—Truth is nature's ideal. Falsehood is nature as it seems to be.

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Let us use the press, both religious and civil, like every other power, only in the noblest possible ways.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. EILERT
WITH

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AS SPECIAL ASSOCIATES,
And the co-operation of the Executive Committee of the Luther League of America

SUBSCRIPTION, 50 CENTS A YEAR.
Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

Luther League Review,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 216-218 William Street, New York.

Editorial

Like a clear, sweet, reverberating echo the memories of the noble convention at Chicago come back again and again in the thought of those permitted to enjoy it. And like a star radiating in five colors have the influences gone out in every direction from the central position of the city by the lake, to all the local Leagues of State, county and congregation to inspire and sustain them all in the good work being done in each place.

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The season when the activities of the Church are more particularly employed is now upon us, and, while they should never be allowed to grow dormant, yet they do seem to be more especially exercised in that season of the Church year from Autumn to Easter, the harvest time. There is a wide sphere of usefulness in Church work for our young people, and we would call upon them to take it up with renewed zeal and effort. Our Church needs the active help of her youth to give that impulse to the work which fresh hopes, warm hearts, youthful vigor and enthusiasm can best give. But all such efforts must be rightly directed. Work done with a selfish motive, with a hope of worldly gain or of social advancement, or to gratify love of place and power, is not the kind of work that will endure. Neither will it satisfy the conscience nor please God. When we labor in the Kingdom in an unselfish spirit, with a Godly motive, with a consecrated heart, with a conscientiousness of our duty to the Church and a determination to perform it, with an eye single to the glory of God, then the blessing of God upon us and our work will not be withheld.

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Reformation Day and Luther Day are near at hand. While in the midst of these celebrations let us remember always to thank our Heavenly Father that He sent so great and glorious a leader for our cause. Let us thank Him for the great sacrifices of His servant, Martin Luther, who broke the shackles and opened the Bible to all, becoming thus the liberator of the human conscience. Let us be thankful that we are not compelled to stand before a Diet of Worms to substantiate or recant our opinions. How many of us would, like him, have stood almost face to face with the stake and fagots and dared to proclaim: "Here I stand; I cannot do otherwise; God help me"? For this let us be thankful, while we remember that the same God ever reigneth, and that when we are face to face with temptation we may, like Luther, pray for His help Who is ever ready to save.

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There is danger for any society in any congregation that is not properly connected with the official organization of the Church. There are churches that have received great shocks by their societies, because they had no official connection with the churches. A wise pastor and council will attend to all organizations,

and conduct them to perfectly safe moorings in the organism of the Church. Uncontrolled power is a destructive and also a useless power. The latent forces in the Church will be guided, directed and controlled by every pastor and church council who have the growth and welfare of their Church at heart. But to allow passively any number of people to organize independently is to hazard the peace and prosperity of the congregation. And to allow them to run without any organization is to permit a constant leak that will eventually sink the ship.

—❦—

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding:

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."

—❦—

How am I helping my Church? is a question which every Luther Leaguer should ask of himself. Am I doing my whole duty to my own individual church, or is there something which I am neglecting, some one thing for which I am particularly adapted, and because I do not do it the Church is suffering? If you cannot do any special work there are two things which every one can do—live a Christian life, and pray. We need more of the spirit of prayer in our churches and our Leagues. We are prone to rely too much upon our own strength, and when we are successful we give ourselves the credit, forgetting that God is back of us. The praying church is a living church, and many fail both in their daily and church life for lack of prayer. Bishop Berkeley has written these beautiful words: "Prayer is the key of the day and the lock of the night. We should ever begin and end, bid ourselves good morning and good night, with prayer. This will make our labor prosperous and our rest sweet."

—❦—

For weeks our newspapers have been full of political events, the movements of the Presidential candidates, the meetings and speeches, and the men of this country are more or less aroused to the necessity of stirring up those who have not decided which candidate they will favor. If there were as much earnestness among church members for the advancement of the Lord's cause against that of the devil greater progress would be made. We need to realize that we cannot be lukewarm if we desire to be counted among Christian people. There is need of activity day by day in our life and in our work.

—❦—

Political campaigns show the spirit of men and the readiness to repeat stories which are to the discredit of candidates, and the present campaign is no exception to that rule, but rather worse than many former ones. If the Christian spirit pervaded our communities such things would be avoided. Sometimes we find it in churches, and the result is discontent, anger, disorganization. It would be well if we frequently read the thirteenth chapter of 1 Corinthians, or, better, learn it by heart and practice its precepts. The Church will not be a success unless brotherly love is manifest, not only among the members of the individual congregations, but in the Church at large, and toward others who are not of the same faith as ourselves. We all hope to reach Heaven, but the Word teaches us that in that place there are no differences or disagreements, but that all will be at peace. Our Luther Leaguers can do much by cultivating a peaceful as well as a prayerful disposition. "Pray for the peace of Jerusalem; they shall prosper that love thee."

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Christ Church, Rev. G. U. Wenner, D. D., pastor, celebrates its fortieth anniversary this month. Dr. Wenner has been pastor since the church was organized.

—The Swedish Lutheran Church in the northern part of Manhattan has purchased two lots, 50 by 100 feet, next to the property already held by the congregation on 292 East 136th street.

—St. Jacobi's Church, Brooklyn, Rev. H. E. Meyer, pastor, has sold its present building and location, and will erect a new edifice at the corner of Fourth avenue and Fifty-fourth street.

Philadelphia.

—Lutheran "Founders' Week" was observed by nearly all of the Lutheran churches in Philadelphia on Sunday, October 4, by special services, which began the celebration of the 275th anniversary of the foundation of the city. The Germans of the city held a semi-religious service in the Academy of Music on October 6.

—The new chapel erected by the Betheden congregation, Rev. L. Raymond Haus, pastor, was consecrated on Sunday, September 20. Revs. S. D. Daugherty, superintendent of missions; Drs. J. F. Hartman and Charles S. Albert took part in the services.

—Ground was broken with impressive ceremony on Sunday, September 6, for the new temporary chapel to be erected for the Logan Mission, North Philadelphia. The service was in charge of Rev. S. D. Daugherty, superintendent of missions, assisted by Revs. Drs. J. F. Hartman and H. C. Alleman.

Chicago.

Five English Lutheran churches in this city, namely, St. James', St. Matthew's, Atonement, St. Peter's, and Redeemer, are making plans for the erection of new buildings, to begin at an early date.

—The People's Lutheran Church, of this city, out of appreciation of the faithful service of its pastor, Rev. George P. Kabele, has granted him a month's vacation, to visit his father at Hood River, Ore., and the many other points of interest on the Pacific Coast.

—Rev. P. N. Sjogren has accepted the call from the Lutheran Inner Mission Society, of this city, as city missionary. He expects to enter upon his work November 1.

Elizabeth.

—Rev. C. G. Fischer recently celebrated the twenty-fifth anniversary of his ministerial life.

Pittsburgh.

—The Lutheran Directory of Greater Pittsburgh shows a total of 100 congregations. The General Synod and the General Council each have 31, Joint Synod of Ohio 21, and the Missouri Synod 17. Of the total, 64 are English.

—The mission work at Morningside, near Highland Park, was formally organized on September 13, by the synodical superintendent, Rev. J. Elmer Bittle, and the supply pastor, Rev. S. E. Smith.

—The Church of the Redeemer, Pittsburgh, Rev. Robert W. Woods, pastor, has just purchased three lots adjoining the church building at a cost of $10,700. This assures a commanding site and ample room for a future large church.

—Christ Church, East End, Rev. E. A. Trabert, pastor, has decided to build a new church edifice at a cost of $40,000.

Harrisburg.

—Augsburg Church, this city, will erect a handsome new church edifice of Port Deposit granite, to cost about $55,000. A. M. Stamets is pastor.

Baltimore.

—The Baltimore Deaconess Motherhouse has received a bequest of $2,000, less the inheritance tax, from the estate of Gerald Watts, of Baltimore; $1,426 from the estate of Mrs. Jane H. Reamer; and recent cash donations and subscriptions—among which were two gifts each of $1,000—and the total has gone into the New Building Fund. Plans are being prepared for the new building, the erection of which, it is hoped, may begin in the spring.

—Grace Church, Rev. Harry D. Newcomer, pastor, reconsecrated its church edifice on September 13, remodeled and redecorated after partial destruction by fire.

Kansas City.

—For the third time, Grace Church, Rev. J. M. Cromer, D. D., pastor, has found it necessary to change its location. On September 6 its new chapel, at Wabash and Thirty-seventh streets, was consecrated.

Denver.

—A memorial church in remembrance of the sainted Dr. S. B. Barnitz is to be erected in this city. The cornerstone was laid the middle of July. The new church is to cost $16,000.

Duluth.

—A mission for the Finns has been organized in West Duluth, with Rev. G. Obert at its head.

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Mansfield.

—Mrs. Julia Schmidt, a widow, who died recently, left her entire estate to the Church. It is to be divided between St. Paul's congregation, Rev. J. S. Herold, pastor, and the Foreign Mission Work of the General Council.

Montreal.

—The Church of the Redeemer, Rev. Charles G. Beck, pastor, organized three years ago, with seventy-one members, has now 300 members. It will soon become self-sustaining. Its church property is said to be worth $22,000.

Miscellaneous.

—St. Paul's Church, Guelph, Ont., Canada, Rev. H. A. Kunkle, pastor, consecrated, on September 6, its house of worship recently purchased from a Baptist congregation. This congregation was organized only nine months ago, in which time it has raised $1,500 of the purchase price of its property.

—The sixtieth anniversary of the First Lutheran Church, Beardstown, Ill., Rev. Paul E. Bergeman, was celebrated August 30 to September 1. The last service was under the auspices of the Luther League, at which a historical address was delivered by Hon. John Listman.

—The Woman's Home and Foreign Missionary Society of the General Synod has received 2,000 shares of stock of the Washington and Idaho Milling Company, from Mrs. E. C. Aughey, of Spokane, Wash. The proceeds of the stock are to be used to support Bible women in India.

—Mr. O. D. Carpenter, a prominent Lutheran and a manufacturer, near Piedmont, has given a church building to the new congregation in Hardin, N. C., of which Rev. P. D. Risinger is pastor.

—Zion Lutheran congregation of Ann Arbor, Mich., celebrated its diamond anniversary—seventy-fifth—on August 30. It has an attendance of 625 families, and is estimated the largest congregation in the city.

—Topton Orphans' Home, Rev. F. Holter, superintendent, has received bequests to the amount of $2,000, for the benefit of the home. The annual festival was attended by 5,000 persons.

—Andrew Evanson, of West Salem, Wis., bequeathed $40,000 to be equally distributed between Luther College, St. Paul Seminary, Gale College, and Martin Luther Orphan Asylum.

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—Mr. J. L. Wisman, of Woodstock, Va., has made the following liberal gifts: $1,000 to the Bittle Memorial Fund, of Roanoke College; $500 to Emmanuel Lutheran Church, Woodstock, and $500 to the Lutheran Orphan Home, Salem, Va.

Daily Bible Readings.

Tuesday, October 20—Isa. 1:1-18.
Wednesday, October 21—Rom. 1:18-25.
Thursday, October 22—Matt. 21:33-45.
Friday, October 23—Rev. 3:14-22.
Saturday, October 24—John 28:28-36.
Sunday, October 25—Revelations 2:18-19.
Monday, October 26—Matt. 3:1-17.
Tuesday, October 27—Matt. 28:8-20.
Wednesday, October 28—John 3:5-18.
Thursday, October 29—Acts 2:38-47.
Friday, October 30—Rom. 6:3-14.
Saturday, October 31—I Cor. 10:1-12.
Sunday, November 1—Acts 2:38-41; Titus 3:4-7.
Monday, November 2—II Cor. 8:1-15.
Tuesday, November 3—II Cor. 9:1-15.
Wednesday, November 4—Acts 11:20-30.
Thursday, November 5—I Cor. 16:1-11.
Friday, November 6—Rom. 15:22-23.
Saturday, November 7—Matt. 25:31-45.
Sunday, November 8—Acts 8:5-17.
Monday, November 9—John 6:30-41.
Tuesday, November 10—John 6:48-59.
Wednesday, November 11—Matt. 26:17-30.
Thursday, November 12—Mark 14:12-26.
Friday, November 13—Luke 22:7-20.
Saturday, November 14—I Cor. 10:15-22.
Sunday, November 15—I Cor. 11:23-29.
Monday, November 16—II Kings 22:1-9.
Tuesday, November 17—II Kings 22:10-20.
Wednesday, November 18—II Kings 23:1-10.
Thursday, November 19—II Kings 23:11-20.
Friday, November 20—II Kings 23:21-30.
Saturday, November 21—Acts 9:17-31.
Sunday, November 22—Jeremiah 1:14-10.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Luther League of America

Statement No. 1

August 1, 1908, to October 10, 1908.

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Badger Luther League, Iowa	$2.00
Ft. Dodge Luther League, Iowa	2.00
Luther League, Zion's Church, Meyersdale, Pa.	2.00
Luther League, First Lutheran Church, Columbus, Ohio	8.00
Luther League, Mount Horeb, Wis.	1.00
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DUES.

Luther Memorial Church, Erie, Pa	10.00
Pennsylvania State League	20.00
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New York District.

—The first meeting of the fall and winter season was held at St. Paul's Church, Mount Vernon, Rev. A. H. Staudermann, pastor, on September 25. A large number of delegates and visitors were present. After the transacting of regular business the reports of the delegates to the State Convention were heard. Rev. Kopp, Mr. Ihlo and Miss Schaeffer rendered excellent reports of the meeting at Albany. Each of the three delegates reported on two sessions. By this method each delegate was heard from. The reports were very interesting indeed.

As time flew all too swiftly and the hour became late it was decided to hold an adjourned meeting on October 2, at Gustavus Adolphus Church, East Twenty-second street, when Miss May C. Mellander, a missionary teacher in Porto Rico, and a delegate from the St. Juan Luther League, was present and addressed the delegates. One could wish there had been more opportunity for gathering together a large assemblage of Lutherans to hear Miss Mellander. She brought greetings from our Porto Rican Lutherans. Were we half as enthusiastic and zealous, our church affairs would not move so sluggishly.

Reports from the National Convention held at Chicago were presented by Mr. A. C. Petersen, Fred Ihlo and I. S. Runyon, and proved of unusual interest. President Rose appointed a committee to go to the pier on the following day, when Miss Mellander sailed for Porto Rico, and to extend the League's parting greetings to her.

—The Luther League of Holy Trinity Church, New Rochelle, Rev. T. G. Hartwig, pastor, entertained recently, at a social meeting, the Luther League of St. Paul's Church, Port Chester, Rev. John Kopp, pastor. The president of the New Rochelle League welcomed the visitors. Music was furnished by a male quartet of the Port Chester League. Refreshments were

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—St. Paul's Luther League, Port Chester, in August took its second annual trolley ride to Stamford, Conn., and New Rochelle, N. Y., about 100 people participating.

Brooklyn District.

—The regular meeting of the Brooklyn District Luther League was held at the Church of the Holy Trinity, Rev. E. E. Fischer, pastor, on September 21. E. F. Eilert, A. M., editor of The Review, addressed the meeting on "Luther League Conventions and Their Value."

—The Luther League of St. Paul's Church, Rev. Dr. Hugo W. Hoffmann, pastor, held its first meeting again, after the summer months, on Thursday evening, October 8, in St. Paul's chapel. The meeting was well attended. Miss Mabel Baur, the League's delegate to the State Convention, at Albany, last July, rendered a most interesting report of the doings of that convention. She said, in part, that she and others who attended have become awakened to the fuller realization of the duties and responsibilities resting upon the shoulders of Luther Leaguers. Mr. Jacob G. Ernst, the delegate of the Luther League of the City of Brooklyn to the National Convention held at Chicago last August, favored his League with a complete report of the National Convention. This was listened to very attentively. The two reports were received by all present very enthusiastically. The Rev. John Kopp, of Port Chester, N. Y., ex-president of St. Paul's Luther League, who was present, was called upon to speak. He congratulated the League upon its excellent showing and encouraged them to still greater efforts, and told them to let their motto be "For St. Paul's I Will."

Albany and Susquehanna District.

—The Albany and Susquehanna District League will meet in convention at Pittsfield, Mass., October 27-28.

Mohawk Valley District.

—The Mohawk Valley District Luther League will hold its annual convention in Utica, St. Paul's Church, Rev. H. Hoffman, pastor, October 20. Archibald A. Coney, of Canajoharie, is president, and Rev. J. J. Domonic, D. D., of Gloversville, is vice president. Rev. W. M. Baum, D. D., is chairman of the executive committee.

Luther League Supplies

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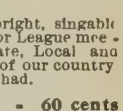

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NEW JERSEY.

—The thirteenth annual convention of the Luther League of New Jersey will be held on Election Day, November 3, 1908, at Kenilworth, N. J. We are highly favored to be privileged to meet at this place, where the meetings will be held in the chapel of Upsala College and under the auspices of the College League. Several times we have been similarly favored when district rallies were held at the college; those who were present well remember the pleasure and profit of the occasions. The convention will be even more delightful and profitable. The place, with its collegiate surroundings, should make the 1908 convention doubly attractive to the Leaguers of the State. The program, arranged by the Executive Committee, will be second to none of the past, and will be fruitful of many good things for use in the individual Leagues.

None of our Leagues can afford to miss this convention.

The keynote will be "Forward! Forward!! Forward!!!" No better word could be chosen. It is in accord with the keynote of the recent National Convention, which was "Expansion." New Jersey is marching forward with her face toward a larger and greater Luther League.

Come to the convention and learn the music to the march—"Forward!" You will not be able to learn it anywhere else as at this college convention. Every society is entitled to three delegates. Absent delegates are entitled to representation by duly accredited alternates. Pastors of the Leagues will be considered ex-officio delegates, with the privilege of the floor at all meetings, but with no vote unless they are duly accredited delegates.

PENNSYLVANIA

Philadelphia District.

—The regular fall convention of the Philadelphia District Luther League was held in St. Paul's Church, Rev. C. J. Hirzel, pastor, on Tuesday, September 29, afternoon and evening.

There were two subjects for discussion: "Manifesting the Christ in Our Lives," introduced by Mrs. A. Weart, and "The Stranger Within Our Gates," presented by Mr. Fred'k Dietz. Both papers were full of thought, and in their discussion many good points were emphasized. It was the great privilege of the District to be addressed, at this time, by Miss May Mellander, missionary to Porto Rico, who spoke of the island and its people, and of the work of our missionaries there. She referred especially to the Luther League in Porto Rico, which had sent greetings to all the Leagues in the States.

Very interesting delegates' reports from Pennsylvania State and National Conventions were given: Rev. Gift presenting the State report and Mr. Stoever the National report.

It was a spleasant surprise to many when Dr. Anna S. Kugler, medical missionary in the Guntur field, who was a visitor at this meeting, was introduced. She spoke words of encouragement to the District, and referred to the feeling of good-will among Lutherans of all shades—which President Stoever had mentioned in regard to the spirit prevailing at the National Convention—and which she was privileged to see, at all times, in the Lutheran work in India.

Reports of all committees were presented and showed careful attention to work, the visitation committee having been quite active. Statistics showed an enrollment of twenty-seven organizations, with 1,733 members.

Officers were elected as follows: President, Mr. Harry Hodges; recording secretary, Mrs. William Harker; financial secretary, Mr. John A. Kellar; statistical secretary, Ida H. Zinser; treasurer, Mr. W. A. Wurst.

The people of St. Paul's were very cordial in their hospitality to the large number in attendance at this convention.

Berks County District.

—Luther League—Berks County District—Sixtieth quarterly convention, Thursday, October 8, 1908, St. Mark's Church, Birdsboro, Pa. Sessions morning, afternoon and evening. Theme, "Missions—Home and Inner." Speakers, Dr. Ramer, Revs. Beistel, Kistler, Laub and Myers, and E. Augustus Miller, Esq.

—On August 25, at Emmanuel Lutheran Church a rally of local Luther Leagues was held, under the direction of Emmanuel Luther League. The Lutheran churches of the city were represented and about 200 Luther League members were present.

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Franklin Burkhart, assisted by Rev. P. George Sieger, was in charge of the meeting. Peter N. Wohlsen, Jr., made the first address, in which he extended greeting on behalf of the other Leagues of the city. Rev. Sieger delivered the second address, on the proceedings of the State Luther League Convention held at Erie, August 10 and 11 last. The final address was on the National Luther League Convention held in Chicago on August 12 and 13 last, by Rev. Dr. C. E. Haupt, of Grace Church.

Remarks were made by Charles F. M. Gibbs, of Trinity Luther League, and Jacob Haines, of Christ Luther League. Harry Wolpert sang and the junior choir of Emmanuel Church sang several selections. A social session followed at which refreshments were served.

Greensburg District.

—The autumn meeting of the Greensburg District Luther League was held at Harrison City, Pa., October 1. Rev. Daugherty, pastor of the church, led the devotional service, after which Edgar Shirey, Esq., president of the Greensburg District League, conducted a brief business session. The speakers for the meeting were: William N. McNair, Esq., of Pittsburgh, ex-president of the Pennsylvania State Luther League, and Rev. Dr. W. J. Miller, of Greensburg. Mr. McNair chose as his theme "Why the Lutheran Church Believes in Man," and Dr. Miller's subject was "Luther League Ideals." The addresses were practical and contained excellent food for thought and action in the Christian work.

The choir rendered two beautiful anthems, and the quartet, composed of Mr. and Mrs. Holtzer, Miss Fink and Mr. Hines, sang "Lead Kindly Light," in a most touching manner. Excellent refreshments were served by the ladies of the congregation.

—Rev. J. E. F. Hassinger, pastor of the Lutheran Church at Arona, Pa., and his young people have organized a Luther League, with the following officers: President, M. F. Earhart; recording secretary, H. Jacob Snyder; corresponding secretary, Miss Susan Jellison. The League will be a valuable auxiliary to the church.

—Rev. Philip Doerr, pastor of the Brush Creek-Penn charge, was stricken with paralysis, Tuesday, September 29, while seated at the dinner table at his home at Adamsburg, Pa. His condition is considered serious on account of his age. The Luther League at Penn, of which Pastor Doerr was the most faithful member, deeply feels his absence, but prayerfully trusts he may recover and mingle with them once again.

Pittsburgh District.

—The fifteenth anniversary of the organization of the Pittsburgh District Luther League will be celebrated at its thirty-third convention, which is to be held in St. Peter's German Lutheran Church, Collins avenue, East Liberty, Pittsburgh, on Thursday, November 5. There will be three sessions—10 a. m., 2 p. m., and 8 p. m. Each League and society is entitled to five delegates. Presidents of locals are ex-officio members of the convention. Leagues or societies of whatever name not now members of the District League, but desiring to become such, will please communicate with the chairman of the Extension Committee, Mr. James McC. Frank, 411 Broadway, McKees Rocks, Pa.—Charles W. Fuhr, President.

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—The Luther League of Christ Church, Rev. E. A. Trabert, pastor, has planned another lecture course for this season, such as have been conducted so successfully in the past two years. Sunday evening meetings also have been resumed. Mr. H. T. Meyers is president. There is also a Junior League in this congregation which meets on Friday afternoon.

Schuylkill District.

—The fifteenth annual convention of the District Luther League of Schuylkill County was held in Trinity Lutheran Church, Pottsville, Rev. J. H. Umbenhen, Ph. D., pastor, on September 30, 1908. There were about seventy-five delegates and visitors present at the convention, which was one of the best conventions yet held. D. W. Miller, of Trinity League, welcomed the guests, and Allen N. Stewart, the president, responded, and also gave his annual address, in which he heartily congratulated the various Leagues on their zeal and activity as well as their growth in membership, and also the liberal work in benevolence. The statistical and corresponding secretary, Mrs. A. N. Stewart, presented her report, which showed a net growth in the District League of 1,250 members and total benevolent contributions amounting to $2,500 during the past year, with several Leagues to report later on, and whose delegates were delayed. D. W. Miller, the elected delegate to the State Convention, read a very interesting and exhaustive report of the meeting of that body. The following officers were elected to serve for the ensuing year: President, D. W. Miller, Pottsvile; first vice president, Jacob Schlimmer, Mahanoy City; second vice president, Charles Wagner, Tamaqua; third vice president, George Kautter, Girardville; recording secretary, Miss Fanny Kniess, Tamaqua; corresponding and statistical secretary, Mrs. A. N. Stewart, Quakake; treasurer, Mr. J. F. Breunle, Tremont. The several topics which were separately and liberally discussed were: "Too Many Compass Points," opened by Miss Edna Shoener, Ornigsburg; "Chills and Spasms in a Luther League," opened by Frank L. Brown, Auburn; "A Dying Luther League," opened by Austin Hunter, Cressona, and "My Responsibility," opened by Miss Annie M. Zimmerman, Schuylkill Haven.

At the evening sessions the full vesper service was used, and Rev. C. J. Gable, of Lansford, gave a very interesting address.

Invitations were received to hold the next convention at either Frackville or Mahanoy City.

To the Leaguers of Trinity Church, Pottsville, great honor and credit are due for the liberal and excellent entertainment provided the delegates and visitors.

DISTRICT OF COLUMBIA.

—The second annual meeting of the Luther League Central of the District of Columbia was held on Tuesday evening, September 29, in St. Mark's Lutheran Church, Eighth and B streets, S. W., Washington, Rev. J. Luther Frantz, pastor. The president, Mr. H. R. Fel-

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linger, opened the meeting with the order of service in the Luther League Hymnal, prayer being offered by Rev. C. F. Bergner, pastor of Zion Church.

The chairman of the Executive Committee made a brief report, stating that quarterly meetings had been regularly held by the Central during the year. The chairman of the Extension Committee, in his report, outlined plans for an aggressive campaign of education in connection with the extension work for the coming year.

The officers elected for the coming year are as follows: President, Harvey A. Benner; first vice president, F. W. Leonhardt; second vice president, Mrs. B. Briscoe; recording secretary, H. R. Fellinger; treasurer, George Koehler; corresponding secretary, John Trede.

Arrangements for a meeting on Luther's birthday, November 10, were made; this meeting to be held in Zion Lutheran Church, Rev. C. F. Bergner, pastor. A suitable program will be arranged, and it is hoped to secure the Rev. W. H. Dunbar, D. D., of Baltimore, Md., to deliver the principal address.

The delegates to this second convention of the Central displayed much interest and enthusiasm in the work of the organization to advance the interests of the Luther League in the National Capital.

OHIO

—The Luther League of the First Church, Springfield, gave a reception to the students of Wittenberg College.

CANADA

—The Luther League of Canada will hold a rally at Waterloo, Rev. E. Bockelmann, pastor, on November 9. Addresses will be delivered by Rev. M. J. Bieber, Rev. F. E. Oberlander and Rev. H. A. Kunkle. The work of this League and the interest in the work are growing.

—Two of the Luther Leagues in Canada have pledged $25 toward the support of a field missionary, who is to give his entire time to the Canadian field.

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Luther League of Pennsylvania

(*Continued from page 16.*)

highest moral integrity. Such men are not born of flesh and blood alone. They are the sons of the Church of God, and to her the nation must look for them. As the years go by and the cry of our country is answered we are certain that experience will justify the sentiment, "Church of God, Mother of Men, Saviour of America."

The Luther League Rally Hymn was sung, after which President Michler thanked all who aided in making the convention a success and stated that the hospitality of the Erie Lutherans would long be remembered by those who had visited the Gem City of the Lakes. After prayer and benediction a number of the delegates left for the National Convention at Chicago.

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The Juniors at Work. October

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"Our works and our company hold us to places and courses through life."

"The supreme object of a Junior League is the cultivation of a pure lowly faith in Christ."

"Christ hath led us in self giving."

"The highest service, the acme and aim of life, is spiritual service."

There is no better way for the intelligent layman to expend his energy and time than in the fine work of training the young for the service of the Kingdom of God.

"Dear Name! The Rock on which I build:
My Shield and Hiding-place:
My never-failing Treasury, filled
With boundless stores of grace."

Begin well with the Juniors and you will end well with the Seniors.

Are the Juniors memorizing the Holy Scriptures and the great hymns of the Church? Their after years will be vastly enriched by so doing.

The secret of success in Junior work is to give every one something to work for.

Church loyalty ought to begin when the Junior can learn what is the history of our "dear old Church." No Church can be strong if its members are not loyal.

There are several thoughts suggested by an autumn leaf:

1. The marvel that it can grow.
2. Its many forms.
3. Its structure.
4. Its mottled colorings.
5. Its temporary life.
6. Its mission well fulfilled.
7. Its relation to the branch as a whole.
8. Its own individual position.
9. Its beauty.
10. Its variety of design and finish.
11. Its fading "as a sunset."
12. Its copying after a perfect ideal.

May we not in all these things find many a lesson for our own human lives?

It is well to treasure the memory of the beloved members of the Junior League whom God hath called away by death.

Every Junior League would gain if a report of the conventions—local, State and national—could be made by one of its members from the pages of THE REVIEW, etc.

THE TOPICS continue to do their good work.

The boys of our Junior League of today are the churchmen of the future. What are we doing for them?

"The aim of education is character."

Is it not possible for your Junior League to have something in your church building to point to as that which their efforts have furnished?

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